

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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WHO ARE FRIENDS OF THE NEGRO?

We are often charged with lack of charity, still oftener with never seeing the bright side of things. "THE REVOLUTION," watching and chronicling promptly and faithfully every sign of progress in the right direction, is sufficient refutation of all such injustice. The following are two indications—one in the state, the other in the church:

The Chicago *Republican* says that the Missouri and Arkansas Conference of the Methodist Episcopal Church, have practically abolished color caste. No one reading the minutes of the Conference can tell who is white or who is black. Men are treated as men. There is no respect of persons. We suppose there will be none in heaven. The action of the churches in this respect will greatly aid in the abolition of prejudices that are both foolish and mischievous.

Resolved, That under the action of the State of South Carolina, heretofore taken, we recognize the colored population of the state as an integral element of the body politic, and as such, in person and property, entitled to a full and equal protection under the state constitution and laws; and that as citizens of South Carolina we declare our willingness, when we have the power, to grant them, under proper qualifications as to property and intelligence, the right of suffrage.

This resolution was adopted in the Democratic State Convention of South Carolina. Governor Hammond and other prominent men of the party had expressed the same sentiments before. Thus, what we have long believed, and made ourselves both hoarse and hated by avowing, is coming to be seen and believed—the colored people have no better friends among northern politicians, pulpits and people than southern. The number of genuine abolitionists was not increased by the war. Hatred of rebels did not constitute abolitionists nor philanthropists. Neither the northern church generally, nor either political party, as a body, would accept the above-quoted sentiments. In the last New Hampshire election, had the democrats stood on the South Carolina platform, and nominated a new and honest man—and the party there has never been wholly destitute of such—the republicans would have been silenced forever. There are thousands of republicans, soldiers and others, who are shamed almost to death at their party corruptions and cowardice. But they owed too much to the colored people in the war, and brought too many of them home to become citizens, and good citizens, too, most of them, to be seduced into the service of an organization whose party, clap-trap cry is still "damn the nigger," and pretension that the south is ready for reconstruction, "only they will not submit to be ruled by niggers." New

Hampshire is high above all such folly, stupidity and wickedness as that, and the sooner it is found out the better for any who would change her present political position.

P. P.

A WHOLE RAINBOW OF PROMISE

A FEW weeks ago, at a large meeting of the citizens of Sturgis, Michigan, the ladies were appealed to, to aid by their influence, in the coming election, the cause of Prohibition. They replied that they would if they were allowed to vote. At a subsequent meeting the gentlemen could do no less than to invite them. A committee of twelve was appointed. The committee canvassed the village and invited all the ladies to come out on that day and join in the demonstration. At two o'clock, on election day, they assembled at Union School Hall and marched to the room where the election was held, and one hundred and fourteen deposited their votes in favor of prohibition, and six against it. Whilst they were marching through the room where the election was held, the most order prevailed, and when they were retiring three hearty cheers were given for the ladies of Sturgis. Great credit is due to Mrs. Wm. Kyte, Chairman of the Committee, as well as to all the other members of the Committee, for their management of the whole affair. The utmost good feeling prevailed and not a sneer or a jeer was heard from the lords of creation, but a large majority seemed to hail this as a precursor of what they desire and expect in the future, when the people shall be educated to respect the rights of all, and be willing to grant them.

We find the above in the Sturgis (Mich.) *Journal*, by the way, one of the best in tone and talent of all our western exchanges. Its editor, Mr. Wait, is a prominent public leader in the state, as member of the Legislature, and active in other interests, and best of all, a believer in the equal civil and political rights of all men and all women. We have more than once suggested in "THE REVOLUTION" that the women should appear at the polls on election days and demand their equal rights as citizens. The effect could not but be beneficial wherever tried. Any considerable number of intelligent women in almost any locality in a state would, in this way, soon inaugurate a movement to result in a speedy triumph over the country as well as that one state. Let these noble Sturgis women persevere. Methodist Bishop Simpson was right when he declared the vote of woman at the polls would soon extinguish the perdition fires of intemperance. The Sturgis women have begun the good work, a hundred and fourteen to six! Surely, blessed are the husbands and children of such wives and mothers.

This also comes from the *Kansas Record*:

Fifty or sixty of the women of Topeka went to the polls on Monday last and voted. We do not hear that they were "demoralized" in the least.

ANOTHER OF THE SAME TENDENCY.

The *Kansas Patriot* of last week has the following:

Mrs. Gorham, of the State Normal School, accompanied by Miss Lizzie Els, left Burlington for Emporia on yesterday morning. The assistance of Mrs. Gorham at the Teachers' Institute of this county has been invaluable. A resolution thanking her for her presence and assistance was passed unanimously.

The ideas she inculcated were novel, instructive and exceedingly interesting to all of the teachers (male and

female). On Thursday evening the Institute was crowded with members and visitors to witness and hear her demonstrations of the systems of teaching geography and object lessons, and the audience was delighted.

AND YET ANOTHER.

The Boston *Christian Watchman and Reflector* opened its editorial columns last week with a long article, headed "The Woman Question." This is undoubtedly the ablest journal in the country of the Calvinistic Baptist faith. We excerpt the following from its article:

In one form or another the "Woman Question" is continually asserting itself. Once treated with indifference, it now provokes opposition; formerly it was ostracized from good society, but recently a cultivated woman wrote against it a very spirited and humorous "prophetic drama," and a fashionable audience filled Chickering's Hall, at five dollars a head, to see amateurs act "The Spirit of Seventy-six, or the Coming Woman." A question which has been considered in Parliament, which is the theme of the popular lecturers and a favorite topic of the press, may be said to have so gained the public ear that it will not be dismissed until it is settled. Marriage, employment, child-bearing, feticide, female suffrage are a few of the "minor topics" which demonstrate that the subject,

"Vital in every part,
Cannot but by annihilating die."

Intelligent persons, instead of sneering at the movement as a squabble about woman's right to wear a "Bloomer," now think and talk of it as one of the most momentous social and political subjects ever presented to the sober consideration of a civilized people. After centuries of war and struggle, the men of the Anglo-Saxon race have secured for themselves the writ of *habeas corpus* and trial by jury, free speech and a free press, the suffrage and representation. Through the exercise of these rights, they have also gained for themselves the right to follow the bent of their temperament and talent, and to receive adequate remuneration for their services. "Give us similar rights and privileges," cry thousands of women, and men must grant the plea or give sufficient reason for the refusal. Providence will force the Anglo-Saxon race to continue its digging through precedents, laws, customs, constitutions, and institutions, until it gets down to the "hard pan" of justice and righteousness.

In New Bedford, Mass., the First Congregational Church not only permits woman to vote, but puts her upon important committees, and has seen the wisdom in various ways of so doing.

AND ONE MORE.

WOMEN'S RIGHTS IN ENGLAND.—Every week reveals that the doctrine of woman's equality as a citizen is not a novelty by any means. In England the rights of women are fully recognized in parochial if not in parliamentary affairs. Mrs. Sarah Wooster has just been appointed by the Aylesbury magistrates to the offices of overseer to the poor and surveyor of highways for the parish of Illmire; and last year four women filled similar offices in the Aylesbury district.

And last but not least in our rainbow of promise and beauty, the old *Anti-Slavery Standard* is becoming valiant in the cause of equal and impartial suffrage.

P. P.

The Supreme Court of Illinois has decided that a married woman cannot convey her own real estate without the consent of her husband.

UNIVERSAL SUFFRAGE ASSOCIATION.

At the meeting last week in Washington, Mrs. Josephine S. Griffing presided and made the opening address. She explained the object of the meeting to be to take into consideration the best means of securing to womankind her inherent rights, and to place her in that sphere which it was designed that she should fill. The present charter had failed giving to woman the rights of citizenship in the District to which she was entitled; and it was well for those favoring female suffrage to meet and inquire where the wrong laid.

Among those present and taking part were Mrs. Dr. Hathaway, Mrs. Josephine Griffing, Mrs. Hall (of Kansas), Mrs. Stebbins, and Mrs. Dr. Archibald Holmes, Secretary.

Mr. Wilcox being called on, read a very long memorial to Congress in behalf of Woman Suffrage, after which he spoke in advocacy of the doctrine, and an explanation of remarks hitherto made by him which had appeared ambiguous to some of his hearers. On motion, the memorial was referred to the Executive Committee. Mr. Crane urged those in favor of the movement to meet often and discuss the subject of female suffrage until it became a fixed fact. He thought efforts should be made to bring about frequent discussion with those opposed to Woman Suffrage; which, if done, would promote the advancement of the cause which they espoused. Mrs. Hall, of Kansas, said she wished to get accustomed to the sound of her own voice, and thereupon stepped forward and read a poem, covering many pages, bearing on the subject of "woman's woes wherever she goes." At its conclusion, she submitted a series of resolutions, expressive of the loss the society had sustained from the death of Mr. John Jolliffe. The resolutions were unanimously adopted.

Perhaps it is the scanty columns of "THE REVOLUTION" that have given us a dread of "very long memorials," and "poems covering many pages," as part of the exercises of reformatory meetings. We are very glad, however, to condense from the *Star* the above account.

A WOMAN-RULED CHURCH.

THERE was once a church in Germany known as the Ebelians, in which the female element was permitted wholly to govern. From Dr. Dixon's account of it there are many reasons to pray for its restoration and triumph. He says the ladies introduced into the circles not only a feminine spirit and feminine ways of looking at things, but lady-like habits of life. The church was made pleasant and pretty, and the service had a something about it sweet and even gay. All the intercourse of brother and sister was conducted with sentiment and effusion of soul. Bad habits, and, most of all, masculine bad habits, were put to the ban. The men were forbidden to take snuff, to smoke pipes, to drink much wine, and to sing profane songs. Wine-stewards and beer-cellars were regarded as places unfit for young men to visit. The sport and riot of student life were frowned down. The women were supposed to understand the masculine nature perfectly; and every man in these circles who wanted guidance, comfort, and instruction consulted them. They are said to have been very hard and searching as to secret sins, and to have wrung confessions from the most unwilling penitents. They are said to have been extremely keen in tracing out any

suggestions of disloyal love. Professor Sachs declares that in these inquisitions they sometimes went beyond the bounds of fact, using their nimble fancies to suggest offences, such as might have been committed in thought, if not in act.

A WORD FOR SERVANT GIRLS.

A WRITER in the Rochester *Democrat* complains bitterly of the insolence of servants, and calls on the Catholic clergy to interfere. It is true that this class of help are chargeable with many faults, but then, almost no pains is ever taken to instruct them, and scolding only makes matters worse. And what is worst of all is, that so few mistresses ever know themselves how the work of a house should be done in any of its departments. Every lady should be so capable that she can at any time discharge an insolent or careless or indifferent girl, and do her own work a month if necessary. But servants are not always to blame. Many a mistress is peevish, exacting, harsh and always dissatisfied. "Hired girls" are not angels; or, if they are, they have human feelings, human muscles and human frailties. Kitchens too are often damp, dark and cheerless, and too little care is taken of and interest felt in the comfort and happiness of domestics. Even on Sunday, in many of the most church-going-families, their work is of the hardest kind, and continued, too, to a late hour of the night. Anything like a bond of common interest or friendship between employers and employed is out of the question, and the difference between the service of the kitchen and the slave plantation is by no means what it should be. In the ever changing scenes of fortune in this country, it is not among the wonders that the condition of mistress and maid is sometimes reversed; or that the daughters of the affluent are reduced to drudgery even if the mothers escape. A little of the "golden rule," therefore, in the treatment of servants cannot be too earnestly inculcated or practiced.

But the Rochester writer has some good hints on a remedy for the evil, that are well worth attention. He says:

The truth is, the civilized world has outgrown the present system of house-keeping. There is no more reason why the cooking and washing of a family should be done within our dwelling than the tailoring and the shoe-making. The time must come when that kind of labor will be done by association, aided by steam, machinery, appropriate buildings and other special adaptations. In this way the cares and anxieties, the labor and vexations of house-keeping will be relieved, house-keeping will be a pleasure, and one-half the expense will be saved. We shall hail the day when our dwellings shall be free from soap-suds, burning grease and the usual accessories of the kitchen.

MRS. STARRETT IN KANSAS.

WE continue to hear the most favorable accounts of the lectures and labors of Mrs. Starrett. Of her recent address in Wyandotte, the *Gazette* of that place, says: She handled the questions growing out of the relations of the sexes, their education, and especially the education of girls with reference to rendering them peculiarly independent or self supporting, with a great deal of clearness and force. She gave statistics showing that women outnumber the men by many thousands in Massachusetts, and some other states of the Union; and drew the necessary inference that the women could not if they would all have husbands to support them, and argued that they should be educated in such a manner as would enable them to earn their own living, and render them

peculiarly independent. She did not devote a large portion of her lecture to the question of the enfranchisement of her sex, although she claims the ballot for herself and her sisters, and if she lives, we believe will yet do much good work toward securing it.

All with whom we have spoken, who heard Mrs. Starrett's lecture, pronounce it one of the best they ever heard.

WHAT THE PRESS SAYS OF US.

From the *Utilitarian*, Margaretville, Delaware Co., N. Y.

Such of our readers as admire the music of crowing hens, cannot gratify their taste for a less amount of stamps than by patronizing "THE REVOLUTION."

Press, Pulpit, and Petticoats—three ruling powers.

What a trinity! And the greatest of these is petticoats. The press and the pulpit can to a certain degree educate and exalt, or mislead, pervert and dwarf men, soul and body, by their false teaching and quack advertisements; but women have the power to breed men, wise or fools, beyond all reckoning. The above reference to the presiding genius of the barn-yard reminds us of a compliment a good honest Quaker paid us after one of our early efforts in the cause of Woman's Rights. A large audience assembled in an old-fashioned Quaker church to hear us deliver an address. At the close we said if there were any persons present who would like to make remarks or ask questions, they could now have an opportunity. A long profound silence reigned, when at last a broad-brim arose in a remote corner of the house, and in an emphatic, undulating voice said, "My friends, all I have to say is, if a hen can crow let her crow." He then sat down and another long silence followed, when the audience slowly dispersed. We hope the *Utilitarian* is as honest and good natured in his barn-yard wit as was the friendly farmer, who came and shook hands with us at the close of the meeting, never dreaming that his simple utterance had proved a wet blanket to our enthusiasm on the occasion.

From the *Delaware Gazette*, Delhi, N. Y.

"THE REVOLUTION."—Having for its platform "Principles, not policy: justice, not favors.—Men, their rights and nothing more: Women, their rights and nothing less," contains many excellent articles from the best writers, and is worthy of a place in every family.

Let some enterprising young woman in Delhi get us a good list of subscribers in that county, and thus help on the great cause of Woman's Rights and put money in her own purse. Remember, fifty cents for every subscriber!

From the *Herald*, Sandy Hill, N. Y.

"THE REVOLUTION."—This sprightly publication makes its weekly visits to our sanctum, as punctual as the day returns. We give it a hearty welcome. The subject of "Woman's Rights," is now engrossing much attention both in this country and Europe, and although "THE REVOLUTION" may not accomplish all the editors aim at, we believe its mission will not be barren of good results. Every woman in the land ought to read and become acquainted with the truth it disseminates. If some of its suggestions were followed, it would tend much toward remedying some of the evils of which too many at this time have just cause of complaint. We hope the expectations of the editors will be realized, and that the one hundred thousand subscribers will soon be attained.

Yes, Mr. Editor, you say truly every woman in the land should read "THE REVOLUTION," for this is the only journal through which woman can speak her whole mind. Although there is more or less on this question in nearly every paper we take up, yet none make the broad demand we do for full, complete equality with man, in every department of life—a perfect right for

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From the Independent, Johnstown, N. Y.

No. 14 of "THE REVOLUTION," has been received with a request to "notice and exchange." We gave the paper a "very commendable notice," as we thought, upon its first appearance, but the publishers have seemed to take "no notice" of our effort in behalf of their enterprise. However, we will add to our former statement that the paper improves with age, and should be encouraged in the very laudable work it has undertaken.

Shades of Peter Mix and Philip Reynolds and Ass Childs forgive that we should seem to forget the journals of our native town, over whose columns our earnest eyes have pored in by-gone days with interest and delight. No men so filled us with wonder and admiration as the above-mentioned editors, supposing, as we did, that they penned every word in their papers—the notices, deaths, marriages, advertisements, the poetry, jokes, stories and leaders. Once in childhood, we remember, when some wise elder was telling us of the omniscience of Deity, we innocently asked, "Does he know as much as Mr. Mix?"

But, Mr. Editor, send us that "commendable notice" that we have never seen. We have been so much ridiculed in our day that we need an occasional compliment for comfort to our weary soul.

From the New Democratic Era, Cuba, N. Y.

"THE REVOLUTION."—We have received, a copy of the female suffrage journal bearing the above name, and gladly place it upon our exchange list. While looking upon the Woman's Rights movement as one calculated to debase the fair sex, we accord to its advocate credit for ability and a determination of spirit which at once carries conviction of the sincerity of its conductors.

Well, then, please tell your numerous readers how it will debase woman to be as well paid as man is for her work; to have her property under her own thumb instead of her husband's; to own her children, and the home for which she has worked and paid. How will it debase woman to have the advantages of education man has; to have a place in the profitable and honorable walks of life; to be crowned with the rights, privileges and immunities of an American citizen? Is Victoria debased in being crowned queen of the mightiest nation on the globe? Would an American woman be debased as the head of this republic? Anoint your eyes, Mr. Editor, and behold we are already in the "New Democratic Era," in fact as well as name.

From the People's Journal, Greenwich, N. Y.

"THE REVOLUTION."—Before us is a copy of a new appeal for the favor of the reading public. It is "something new under the sun." Woman's Rights are advocated, and their ways portrayed in language of force and reason, while the great political principles which agitate the public mind are handled with no little power.

Yes, sir, it is "something new under the sun" for women to talk about finance, capital, labor, politics, religion and social life. The time has passed for "Lilys, Sybils, Unas, May Flowers, Dewdrops," etc., and we have come to "THE REVOLUTION." Some of our correspondents think that we travel outside the record in talking about so many things; but, dear critics, woman has awoke to the necessity of talking about as many things as she suffers. We have an equal interest with man in political economy and government; and we who pay taxes are as much interested as he is in having this national debt paid off or repudiated. The present system will make the rich richer and the poor poorer, until the people are driven to Revolution.

From the City and Country, Nyack and Piermont, N. Y.
"THE REVOLUTION." It is a very spicy sheet of six

teen pages, and seems destined to make some noise in the world. It is ably conducted, well printed upon excellent paper, and contains many articles of interest to everybody. We should not be surprised if its circulation became enormous.

Neither should we. In fact, we shall be very much surprised if we do not have a subscription list of one hundred thousand in less than a year. Having attached our ear to a train that always goes with full steam on, we shall not only make a noise in the world, but we hope to make the world anew and bring harmony out of discord, by showing the people that a far-seeing selfishness makes it the interest of capital to respect labor; of the wise to teach the foolish; of the strong to bear the infirmities of the weak, and of Secretary McCulloch to give us a new system of finance, plenty of greenbacks, and make three per cent. the legal interest.

From the Chester (Ill.) Democrat.

We have received No. 10 of "THE REVOLUTION." It is decidedly the neatest and spicest sheet we have perused for many a day. It advocates—especially, suffrage for women—every needed reform in the land. May success—financial and otherwise—crown their labors. We hope to receive this excellent paper regularly as an exchange.

From the Christian Standard, Cleveland, Ohio.

"THE REVOLUTION."—This is the special advocate of Female Suffrage, and of various other novelties in politics, commerce and finance. It is bold, spicy, and, without, marked by considerable ability.

From the Newark Courier, Wayne Co., N. Y.

"THE REVOLUTION."—This new paper is a sprightly sheet of sixteen pages, and well edited. Miss Anthony wants 100,000 subscribers and will send specimen copies to any one asking. She says: "As we are the organ of the National Party of New America, we are in haste to have our telegraphic poles set and wires strung all through the land, that we may speak from Maine to California when the campaign opens.

From the Sullivan County Republican, Monticello, N. Y.

"THE REVOLUTION," the new organ of reforms generally, and of Women in particular, is probably the most fearless, outspoken paper published. Its assaults upon errors of various kinds are not at all "mealy."

From the Rondout Freeman.

We are to have a Fenian candidate for the Presidency it seems. The Philadelphia *Universe* nominates George Francis Train as the Irish candidate, and says the Irish in America can do no better for their native land than to elect him President. Whether President Train will invade Ireland at the head of the United States forces or not is not foretold. He is a mighty man. Since he has been in Ireland Lord Derby has been laid up with the gout. Let him stay six months longer and the whole British ministry will be done for, and the Queen will come over and help edit "THE REVOLUTION."

Thank you, gentlemen, one and all, for your kind words and good wishes. Rest assured we shall visit you regularly, and grow more and more "spicy" unto the perfect day. And we want you in return to read, mark and inwardly digest all we say, and then give your best thoughts to your readers on this important question of the education, elevation and enfranchisement of woman. Remember this is the idea of this century, and that, as Auguste Comte tells us, we shall never be able to harmonize capital and labor until we bring into the practical work of life the third element of love, affection, unselfishness, which is woman. The Queen's ideas, we fear, would be too aristocratic on government, religion and social life for the editorial sanctum of "THE REVOLUTION." We believe all men were created with an equal right to rest and happiness.

In Australia, a lady has given public notice by advertisement, that if her husband does not appear in three months she means to marry again.

COMMUNICATIONS.

THE COTTON GIN INVENTED BY A WOMAN.

Editors of the Revolution:

It may, perhaps, be unknown to the "Rev." Dr. Todd, and others of his stamp, that the invention of the cotton-gin, one of the greatest mechanical triumphs of modern times, is due to a woman. Although the work on the model was done by the hands of Eli Whitney, yet Mrs. Greene originated the idea, and knowing Whitney to be a practical mechanic, she suggested his doing the work. This was during the winter of 1792-3, when he was a guest at her house, near Savannah.

Mrs. Greene, whose maiden name was Catharine Littlefield, was the widow of Gen. Greene, of Revolutionary memory. After the return of peace Gen. Greene moved with his family from Rhode Island to Mulberry Grove, on the Savannah river, where he soon died, leaving his estate much embarrassed and five children for his wife to educate. Shortly after this, Eli Whitney went south to teach in a private family. When he reached Georgia he found his place supplied, and thereupon decided to apply himself to the study of law, making Mrs. Greene's house his home.

The great difficulty of separating cotton from the seed was at that time a staple subject of complaint among cotton-planters. To separate a pound of the black seed variety, to which the lint does not adhere even so closely as to the green, was a negro's task for a day. So slow was the process that it became the regular practice for all the family of a cotton-plantation to engage every night in the laborious work; and the task was looked upon as so great that it was the ordinary topic of conversation among those who cultivated cotton, and a fortune was prophesied for the lucky inventor of a machine capable of doing the work.

It was after a conversation of this character, which had been held by some guests in her house, that Mrs. Greene suggested to Whitney the making of such a machine, and upon her idea he commenced.

The work was done in her house, and under her immediate supervision. The wooden teeth first tried did not do the work well, and Whitney was about to throw the machine aside in despair, when Mrs. Greene proposed the substitution of wire. He thereupon replaced them by wire teeth, and within ten days from the first conception of Mrs. Greene's idea a small model was completed.

This primitive little model was of such perfect construction that it has ever since stood as the model of all cotton-gins, and the inventive genius of universal male Yankee-dom has not yet been able to suggest any practical improvement in the machine. Mrs. Greene, through her second husband, Mr. Muller, became the partner of Whitney in the manufacture of gins.

By means of this invention an extraordinary impetus was given to the culture of cotton. Instead of a pound a day, as was formerly cleaned by hand, three hundred pounds were cleaned by the gin, and in a much better manner than hand-work could do. The importance of the invention can hardly be over-estimated. Every cotton-mill throughout the world that whirs its machinery in drawing out threads, or whose shuttles fly back and forth in the manufacture of cloth, is indebted to Mrs. Greene for its activity. Every sewing-machine used in shop or private house paces its treadle more rapidly on account of Mrs. Greene's genius. The cry, "Cotton is king," could never have arisen had not the gin, with its myriad man-power, first come into existence.

The importance of the invention was well described in the charge of Judge Johnson, of Savannah, in a suit brought to sustain the validity of the patent. He says:

"The green seed is a species much more productive than the black, and by nature adapted to a much greater variety of climate. But by reason of the strong adherence of the fibre to the seed, without the aid of some more powerful machine for separating it than any formerly known among us, the cultivation of it would never have been made an object. The machine, of which Mr. Whitney claims the invention, so facilitates the preparation of this species for use, that the cultivation of it has suddenly become an object of infinite greater national importance than that of the other species ever can be. With regard to the utility of this discovery the whole interior of the northern states was languishing, and its inhabitants emigrating for want of some object to engage their attention and employ their industry, when the invention of this machine at once opened views to them that set the whole country in active motion. From

childhood to age it has presented to us a lucrative employment. Individuals who were depressed with poverty and sunk in idleness have suddenly risen to wealth and respectability. Our debts have been paid off, our capitals have increased, and our lands trebled themselves in value. We cannot express the weight of the obligation which the country owes to this invention, etc., etc.

There is scarcely a manufacture or a branch of the government that has not been benefited by this invention. Every particle of revenue the government receives from cotton has been ten thousand times enhanced by the inventive genius of this woman. Every cotton lord, north or south, rolls in his wealth from the inventive genius of a woman; and, as has been said, even "the Patent Office itself finds a prolific source of revenue from it, both as a whole machine and in its parts." Let every woman who hereafter enters that building examine well the original model of the cotton-gin there deposited, and when she looks at it remember it was the invention of a woman.

It may be asked why Mrs. Greene did not take out the patent in her own name. To have done so would have exposed her to the contumely and ridicule of her friends. Custom, that unwritten law, has for years frowned upon any attempt of woman to take such a step. If she has been gifted with an inventive genius, she has either stifled its exercise, expended it upon styles of dress—that being deemed her legitimate province—or, like Mrs. Greene, suffered some man to claim the award her due. She shrank from the persecution that would have attended her claiming the patent, while by associating herself with Whitney as his partner in the manufacture of the machines, she hoped to at least share in the pecuniary advantages of the invention.

Women have not dared to exercise their faculties except in certain directions, unless in a covert manner. A knowledge of mechanics has been deemed unwomanly, and yet I have known women whose natural tastes led them to be interested in everything pertaining to this science.

I once had a lady friend, who, to use her own words, "had a perfect passion for engineering," and who if she "had been a man, would have been an engineer."

But she was a woman. She had been taught from her earliest childhood that to make use of this talent with which God had endowed her, would be an outrage against society; so she lived for a few years, going through the routine of breakfasts and dinners, journeys and parties, that society demanded of her, and at last sank into her grave, after having been of little use either to the world or herself.

What a benefit she might have been to her sex had she dared to exercise her powers. Her example would have opened the way for hundreds more to find health and wages and freedom in some congenial occupation outside of the prescribed limits.

So of Mrs. Greene. Had the patent of the cotton-gin been taken in her own name, either singly or in union with Whitney, what a wide-spread benefit her example would have been to others of her sex. It would have encouraged inventive genius among women; it would have induced many to claim as their own right patents that have gone out to the world accredited to man; it would have encouraged industry, opened new avocations to both women and men; and the world would to-day have been so much wiser and better, as it ever is after even one humble individual has dared to do right.

All progress in the arts, in science, in wisdom, is the result of successive steps; and it is impossible to foresee the consequences which may arise from the omission or the commission of an act by even the most obscure person.

Mrs. Greene does not stand alone as a female inventor of great genius, even within the limits of the present century. Did space permit I could refer to many another to whom science and art are indebted for a marked advance, not only in the immediate present, but even in the remote past.

M. E. JOSLYN GAGE.

JUDGE CHASE AND HIS CRITICS.

THE Chief Justice, now sitting as Presiding Officer of the Senate Judicial Tribunal, is the most abused personage in the country; and what appears more strange is, that New York journals should be the first to set the ball in motion. There is, for instance, the *Independent*—a journal whose editorial columns are read with profound interest by an intelligent people. In the issue of the 16th inst. appears a blind explanation of the cause for withdrawing Mr. Chase's name as its choice candidate for the Presidency. As the *Independent* has always been considered one of the soundest and most ably-conducted

journals in the country, it is surprising that it makes these vague allusions. There must be better reasons existing for the action it has taken in this *Chase* matter than those set forth. Why not give us the main part or the whole of that conversation with the honorable Chief Justice? That its editor had a conversation having much import in thus defining his future course with reference to Mr. Chase, cannot be doubted. If Mr. Chase has in any way ignored the principles of his party, the editor of the *Independent* owes it to the supporters of his paper, and to the supporters of Mr. Chase also, as a Presidential candidate, to give clear light on the subject.

I cannot think him blindfolded when he states (in effect) he has no doubt but Mr. Chase would accept the nomination from the democratic party with a new plank on their already rotten platform—that of equal suffrage.

Can it be possible that the editor's course has been dictated to him, in the absence of sound judgment, merely from certain rulings of the Chief Justice in the Court of Impeachment? That many of the republican journals of the country have based their slanderous opinions upon this view is doubtless true; but I can hardly think so of the *Independent*.

E. A. R.

Washington, D. C.

"LIFE AND DEATH BY THE NEEDLE."

NEW YORK, April 15, 1868.

Editors of the Revolution.

WOMEN can and should have gardens and farms as well as men. Why not? A five acre farm can be laid out as follows:

One acre in asparagus, which is ready for market soon after the frost is out of the ground, and will yield from \$100 to \$200 per acre, and will not have to be replanted for twenty years.

One acre in currants, which will ripen next in order, and produce as much profit per acre.

One acre in strawberries, to commence picking when the currents are done, and will often give \$500 per acre.

One acre in raspberries and blackberries, which will continue in bearing until grapes, peaches, pears, mulberries, etc., get ripe, a few of which every one should have, and which often yield very large profits. On this same land more or less poultry should be kept, which will not only be profitable, but beneficial, if kept under proper control. Thus a garden with five acres may have at least \$200 per month income for five months, which will amount to from \$1,000 to \$2,000 for a summer's work, and give the winter months for other purposes. But should there be in the farm ten acres, the other five can be cultivated in vegetables that will produce as much profit as fruits.

One acre of cabbage has been known to yield \$800 worth in one year to a farmer in Newark. And a little broom-corn will not only be profitable, but supply business for the winter. I have said nothing about the flower garden, which may be more profitable and beautiful than the rest; or of the osier, or basket willow fence, which should surround the whole lot, when practicable, and afford several hundred dollars' worth of cuttings per annum; or of the increased value of the property.

There are over one thousand women holding post-offices in the *not* United States. Women are also engaged in many kinds of business, and why should they not be engaged in the healthful employment of gardening?

B. FRANKLIN CLARK, M.D.

EXTRACT OF PRIVATE LETTER FROM WASHINGTON.

THE case of the President is now closed, the defence having had generous opportunity to prove (by testimony not admissible in trials of the guilty in common cases) that the violation of the law by the President is not a misdemeanor, inasmuch as, in certain cases in past history, violation of the law (of tyrants) was obedience to God. What plea can be made in behalf of this virtue in the accused we shall now see.

The vote of Mr. Sumner, on Thursday, on the admission of ("conversational") testimony, considered by the Managers irrelevant, and voted against by the entire party who favored impeachment, caused a *sensation*. And a radical senator said to him, in *emphatic* language: "If the case is lost by *delay* you are responsible. The Senate can stand it, but Massachusetts will not."

Watchful eyes think they discern indications of weakness in Fessenden, Fowler and Grimes.

Delegations of demagogues are on the march and daily arriving, to offer proposals and propose offers to Mr. Wade, the latest of whom were from Pennsylvania, to request him, in case he should fill the Presidential

office, to appoint certain politicians of their state to important places of trust; and with his promise to do so, they would vote for him for Vice-President at the nominating convention. To which he replied: "You mistake your man! I would not turn my hand to be made Vice-President or President either. But if I am ever called upon to make an appointment under this government, I shall look for an honest man. I wouldn't appoint a politician to any place."

WASHINGTON.

It is indeed refreshing to see what a change has come over the spirit of our age.

A short time since and almost the whole thought of the country was bent upon concealing the corruptions or apologizing for the wrongs of their government.

But now "he that hath ears to hear," is led to wonder, and "he that hath eyes to see," is astonished at what the babbling school-boy can tell, for he thrusts his head into this "circle" and that "klan" and listens. If you ask him why gold is tight and bread is scarce, he will show you the speculator and the monopolist. Or why Connecticut, whose religious atmosphere is specially "heavy with the odor of sanctity," and on whose patriotism there is no discount, elects a democratic Governor, he will give you the "English" of it. Or why Ohio, Michigan, and the West, are hard at work, pulling the mite out of their brother's eye, and do not see that a beam is in their own, he will tell you that in the *South*, not in the *North*, the party needs a physician. Ask him why the statesmen who gave the negro the ballot—in spite of the arguments of his enemies, that he did not ask it, and was unfit to use it—refuse to extend to women the boon that has proved his salvation and theirs, and perhaps (deferring to his father), he will tell you that Shakespeare says, "Love is a madness!" and as much deserves a dark room, and a *whip* as any other madness, and would long ago have been cured, but the *whippers* are in love too. You have only to put power in the place of love, and the answer is given.

Boys do not always quote with precision, but in this case, have not, I think, failed to catch the idea.

If you will stand on Market Square through the morning hours, or ride up Pennsylvania Avenue at noon, you may learn all about the remaining catalogue of crimes and follies that, like a net-work in the sea, endanger our ship of state, and call all hands to the rescue.

The market man is scarcely less eager to sell his poultry and onions than to ascertain whether the "niggers" can be starved out of the District before the next election, and what is the prospect for putting down "nigger schools."

Riding up to the impeachment trial, you will be entertained with the hopes of the democrats and the fears of the republicans in relation to Chief-Justice Chase, when history defends against the charge of want of integrity to principle somewhat as the mother did the character of her son, when she testified that "he never stole much."

You may also hear it hinted that the Hon. Mr. Giddifield, so distinguished for his (political) piety, member from the same District as the Speaker of the Senate, is somewhat horrified or struck at the thought of the probability of seeing B. F. Wade in the Presidential chair, as he has made no outward professions of religion, and has been known to swear in earnest.

But if you will turn your car toward a conversation near by, you will hear a one-armed soldier say, "Give me Ben Wade. His oaths mean more and better than most men's prayers. When I was hungry and in prison he brought me out, and aroused the sympathy of the country in my behalf. We want a President whose ear is schooled to the call of the needy as well as the demands of creeds, for lo! we are 'fallen among thieves!'" and here I feel it my duty to say that in this District during the struggle of the war, and the subsequent efforts to establish justice for the freedmen, Benjamin Wade, like the fabled "Ben Adam," has "led" the rest of our public men, in his quick perception of injustice, and his prompt action to relieve suffering humanity. Tell him of one who is wronged, and you will see that in his eye the holy indignation of one whose pulses beat for his fellow men, and laying down his pen, he clutchess hat and cane and proceeds forthwith to right the wrong. He has faith in the Divine forces, and in the old maxim, "Where there is a will, there is a way."

The country will be sure to find in him the rare and precious qualities of *moral purity* and *honesty*, in statesmen and courtiers so seldom combined, and at this crisis so much demanded. And as a late writer tells us, he left the arms of his pious mother, with the signs of the *junction* to "go forward," let us believe that he will

continue to deepen and widen in his channel, till lost in the universal good will of the country he has so faithfully served.

N. B.

EXTRACTS OF A LETTER FROM MRS. NICHOLS.

WYANDOTTE, Kansas, April 14, 1868.

One object in this communication is to correct your figures. My over-paid tax was eleven dollars. A tax of seventy dollars, including the eleven, was quite enough for a thirty-four acre farmer, though not so much as to suggest a wealthy proprietor, or excessive taxation in Kansas.

You speak of my effort in the last Constitutional Convention of Kansas "to keep out of the Constitution the white male qualification." I also "tried" and succeeded in securing what no other state had given—equal rights in children and the conduct of schools. I believed then, as I do now, that our right to vote in school matters was an entering wedge to existing prejudices which would hamper our political enfranchisement. I went to that Convention as the accredited delegate of "The Kansas Woman's Rights Association," and by a vote of the Convention was heard in behalf of the petitioners for "Equal Rights." I attended all its sessions, and labored "in season and out of season"—if the latter were possible—for what I believed to be the highest wisdom and best expediency for the state. And when I saw men in the late canvas, laboring in the front rank for woman's enfranchisement as the best hope of the state—who, as members or lobbyists in that convention clung to the male qualification as a saving clause—I thought they might realize the folly, the base expediency they were guilty of in sowing those white male dragon's teeth which have sprung up to defeat and plague them in their efforts for the moral and political purgation of the state.

In a caucus of the republican members of that Convention—as reported to me at the time, semi-officially—there was a majority in favor of woman's enfranchisement, large enough to carry the point in Convention. But the difficulty Kansas had met in getting into the Union, and the probable handle the democracy would take of so radical an innovation, to defeat its adoption by the popular vote, influenced a majority to retain the "white male" qualification. "Let Kansas once get into the Union, Mrs. Nichols," said one of the gentlemen reporting, "and her Legislature will do for you what we dare not. We have a majority for securing equal rights in property, children and the conduct of schools, and we will make it easy as possible to amend the franchise law. Will this satisfy you?" Such in substance was the communicated decision of that republican conference touching the rights of Kansas women under the pending Constitution. There were a few radicals in that convention who rejected a policy disfranchising any class, and fought it bravely on the floor of the Convention. It was no light labor to convince those who were afraid of popular defeat, that a Constitutional guarantee of our civil rights was our due. They said "the Legislature will secure these rights. I insisted that without Constitutional provision or the ballot, legislative action was of the nature of an annual lease; our rights might come and go as each succeeding Legislature willed. Constitutions were less frequently and not covertly amended, giving time for practical results to convince reason against prejudice." I felt that the securing of our civil rights by Constitutional provisions, was an advantage gained. That it was so, is proven by the facts that a subsequent Legislature reduced the widow's dower from one-half, as provided by the first Legislature, to one-third, her right in the estate in common not being specified in the Constitution. Legislative action has also deprived the mother, though a widow, of any share in a deceased child's estate; the father has the whole; if there is no father living, the brothers and sisters inherit the estate of the brother or sister dying intestate and without heirs. The Legislature of '67 gave woman a voice in the licensing of the liquor traffic, excepting one city of the first and one of the second class. The Legislature of '68 so amended that law that in all our cities of the first and second class the city governments, elected by "white males," are invested with the license power. Our next Legislature cannot consistently refuse to extend an equal right (?) to the rural districts, unless they substitute a temperance law of universal application, which cannot be done till the women of the state vote for legislators.

With some exceptions, the laws of the last Legislature have not been published, but from what I gather of the character of that Legislature, I am apprehensive that the rights of Kansas women have suffered by its "codifying" work. Only our clearly defined Constitutional

rights, as recognized by the first Legislature, were left to us by the Legislature preceding that of '68.

It was my inference at the time, and assented to by eminent members of the Convention, that the wording of the provision, "The Legislature, in providing for the formation and equalization of schools, shall make no distinction between the rights of males and females"—gave the women of Kansas a Constitutional right to vote for all state and county officials authorized to act in the *formation or regulation of schools*. And, if I am not much mistaken, there are women in Kansas who will demand the right, and if denied, appeal to the Courts. And now, dear S., with the assurance that whenever my bread-winning occupation will allow, it will give me pleasure to act upon your invitation to contribute to "THE REVOLUTION," I remain,

Yours for the right,

C. I. H. NICHOLS.

WASHINGTON LETTER.

WOMEN AS CLERKS.

WASHINGTON, D. C., April 15, 1868.

The agents of "THE REVOLUTION," who have been working during the past few weeks among the members of the Senate and the House, have made it a special point to ascertain their opinions on the question of opening the clerkships to women, and allowing them equal pay for equal work. Nearly all acknowledge the justice of this proposition, even many of those who profess a repugnance to the idea of women soiling their delicate fingers with the ballot. About eighty Senators and Congressmen have expressed their opinions on the question, and of this number we have the names of seventy-five who profess themselves ready to vote for any measure which will secure the desired result. They profess to regret that the necessity is forced upon them of almost every day refusing their aid to women who desire to secure clerkships.

Many cases have come to my knowledge which illustrate the difficulty, and almost impossibility, of a woman getting into the Departments. I will give one of these instances, and it may serve as a pattern of many others, with slight variation.

The energetic widow of a soldier who was killed in the war, having two children to support, came to Washington to get a clerkship. She relied upon the influence of Senators and members of Congress who had taken an interest in her circumstances, and promised to assist her. She spent six months in the city laboring to secure the appointment, under very distressing circumstances. She was obliged to pawn all her good clothing and other articles of value in order to obtain bread for her children; and, finally, when all her resources were exhausted, she accepted the services of a woman who professed to have "influence" in the Treasury Department, who offered to get her a clerkship on condition that she was to be paid \$100, offering to trust her for the money until she could pay it from her salary. The "influence," of whatever nature it might be, was effective. The widow received her appointment within a week after making the agreement with this influential woman, and in the course of a few months she paid the \$100.

But if members of Congress are sincere in professing to be in favor of securing justice to woman in the Departments, why do they not prove their faith by works? Many people have asked this question, and it cannot be better answered than in the language of Hon. Benjamin F. Loan, of Missouri. "A man cannot be expected to turn his back on the friends who elected him, and use his influence in favor of securing appointments for women, who have no vote. Here is A. B., who presided at a ward meeting held in the district of the candidate for Congress, G. H. Here is C. D., who made a powerful speech at said meeting, and turned the tide in favor of the successful candidate at a critical moment. Here is E. F., who headed a torch-light procession for the further glorification of G. H. All these expect to be rewarded for their services with an office, or some opportunity to get their hands into the public crib; and the whole question amounts to just this, 'If I don't get the clerkship for Brown he will go against me in the next election.'"

In reference to the present mode of appointing clerks, Mr. Jenckes, of Rhode Island, said, January 29th, in his remarks on the Civil Service Bill, introduced by himself: "It may be questioned whether a more vicious system, or, rather, want of system, than that now existing, can be devised or imagined. The public sale of offices could hardly be worse, or in such case the tenure of the office would be required to be defined, and its emoluments made certain, before the office could have any marketable price. But at present nearly every one of these subordinate offices is filled by some person who

gained his appointment by the recommendation of personal and political friends, and not by the application of any test to discover his fitness for the place he occupies. In the corruption of our politics all these places have become the rewards of partizanship. At every change of administration which brings a different political party into power, the time within which a clean sweep can be made depends upon the industry and zeal with which the incoming authorities can hear and decide upon the claims of the new horde of office-seekers clamorous for the reward of their partisan services."

This bill is called "A Bill to Regulate the Civil Service of the United States, and to Promote the Efficiency Thereof." It has been reported favorably by the committee to which it was referred, and has, I understand, many earnest supporters in Congress. It is to be hoped it may soon become a law, since it proposes "to work an entire reformation" in the method of appointing. It provides for the establishment of open, competitive examinations under the supervision of a Board of Examiners, who shall be appointed by the President, by and with the advice and consent of the Senate; and that "the applicant who stands highest in order of merit on the list of those who have passed the examination for any particular branch and grade of the civil service, shall have the preference in appointment to that branch and grade;" and that "all vacancies in the higher grades shall be filled by promotions from the lower." It also provides that the "heads of the several departments may in their discretion designate the offices in the several branches of the civil service, the duties of which may be performed by females as well as males; and for all such offices, females as well as males shall be eligible, and may make application therefor, and be examined, recommended, appointed, tried, suspended and dismissed; and the names of those recommended by the examiners shall be placed upon the lists for appointment and promotion in the order of their merit and seniority; and without distinction other than as aforesaid from those of male applicants or officers."

This is the first occasion, I believe, in which the possibility has been recognized by any bill brought before Congress, that females may be able to perform the duties of certain officers in the civil service as well as males. Even the talented originator and advocate of the bill evidently, as yet, "sees through a glass darkly," for he proceeds to remark that "in some branches they must yield altogether, or only succeed in rare instances, as they do now, in sculpture, poetry, the arts and sciences." Women are every day succeeding in doing something now, and doing it well. There are now one thousand eight hundred and thirteen women postmasters in the United States; and, by the way, it is an interesting fact that hitherto we have no record of any woman postmaster having been a defaulter.

In the Congressional Library, which now comprises the largest collection of books in the United States, and, aside from members of Congress, is patronized by nearly as many women as men, there are ten men assistants employed, but no women. In a recent conversation, Mr. Spofford, the gentleman in charge of this grand establishment, stated that he would employ women if the laws of Congress did not prohibit him, but he feared there are few women qualified to fill places under him who would accept them. Has he yet to be informed that there are thousands of women endeavoring to earn a living by literary labor, some of whom are and have been for years engaged in translating foreign, scientific and other works? There are over a million female teachers in the United States; of more than one-fourth of whom have been able to secure schools. There are thousands of accomplished women graduates of Normal and other high schools, who are seeking vainly for employment. Many women who understand three and four foreign languages may be found working in the government departments for \$900 per year, while the salaries of assistants in the library range from \$1,400 to \$2,000 per year. And yet Mr. Spofford supposes that it would be difficult to find fourteen women qualified to fill the places of assistants in the library who would be willing to accept the situation!

Of the senators who oppose the idea of *citizen suffrage*, Jacob M. Howard, of Michigan, is, perhaps, the most prominent. He is firmly of the opinion that women have all the rights they ought to have, perhaps more. This will surprise no person who remembers the language he used in the United States Senate in regard to women, July 27, 1866, in a debate on the question of appropriating \$10,000 for a statue of the late President Lincoln, to be executed by Winnie Ream, the gifted and self-educated sculptress. He said: "I will go further and say, having in view her sex, I shall expect a complete failure in the execution of this work. I would as soon think of a lady writing the *Iliad* of Homer: I

should as soon think of placing at the head of an army a woman for the conduct of a great campaign.

Mr. Cowan (dem. of Pennsylvania): "They have done both."

Mr. Howard—"It has not been their general history."

Mr. McDougall—"They have done it."

Mr. Howard—"No, sir. I would as soon expect from the pen a woman the *Paradise Lost*, or any other great work of genius which has honored our race."

Now, "I shall expect" a complete failure in Mr. Howard's senatorial career, and I pray the women of Michigan, and all the men of Michigan who have any regard for the honor of their state, to see that, three years from the present time, the United States Senate shall be to him a "Paradise Lost," never to be regained.

JULIA ARCHIBALD.

WOMAN'S EXTRAVAGANCE.

To the Editors of The Revolution:

PLEASE insert in your glorious "REVOLUTION" the following rejoinder to an "Old Bach" on "the extravagance of women." One sentence from the lament is sufficient for my purpose, reading thus: "A young man with nothing but his industry and prudence to depend upon cannot think of marrying such a piece of parlor furniture as a fashionable lady."

Your premises, "Old Bach," are admitted, but not your right to deliberately reject a creature of your own making—a being whom by law, conventional usage, and social edict you have surrounded with a wall of adamant.

The extravagance, pride and folly of some women are indeed proverbial, and the utter heartlessness which characterizes their expenditure to the utmost degree reprehensible. It is quite proper you should challenge an investigation of a subject pregnant with evils of the most vital importance, and you very appropriately inquire, "who is to blame?" My only surprise is at your obtuseness in not discovering that the cause of your complaint lies in that sex who coolly usurp every privilege, arrogate to themselves every avenue of wealth, and thus convert woman into a mere puppet—into a show-case in which to exhibit their wares.

Do you not perceive that, debarred from every profitable employment, you leave her no alternative but that of thrusting her hands into men's well-stored pockets and converting their gains into means of self-aggrandizement? Woman, finding no appropriate means in her assigned sphere to gratify her tastes, seizes upon theirs and gives full play to indulgences which cost her nothing.

Is it not so, my dear "Old Bach?" and do you not perceive also that the finery and extravagant adornment are put on to attract your attention, the virtue of which you tacitly admit, by rejecting those who dress in "plain attire?" Is it not clear also that you countenance the whole system of extravagance by preferring a life of celibacy to union with a sensible woman who lacks the superior attractions of "gay apparel" and "costly array?" There are many such women—those who possess every qualification to make good wives, such as would gladly stand by your side, aid by counsel, cheer by love, and brighten everywhere your pathway, and would ask for nothing in return but what justly belonged to them for services rendered.

Go seek such, otherwise you will be thought insincere in your professions, and a lover of that you affect to despise.

But would you have a remedy for the evils complained of? Then take off the restrictive customs, and give woman a fair chance in the battle of life. The laws of her being are as reliable as yours. She is as much entitled to, and has as clear perceptions of her relations to the great social, civil and business plan of life as yourself, or, at least, only needs culture to develop them. Said a noble-hearted man the other day, "Men are to blame. They should place more confidence in their wives, and it would seldom be abused." I repeat the assertion, and claim still more, a mutual participation in profitable employment.

An active partaking in and a just remuneration for labor would soon destroy the evils complained of. Thrown upon her own resources, the maker of her own fortune, you would have but little reason to complain of woman's extravagance. Every cent would be required for business purposes.

Are you willing to bide the result, or do you still prefer to provide for her expenditures? If so, cease your complaints, or you will hear again from

FEMININE INFLUENCE OF POSITIVISM.

[Translated for "The Revolution" from "Positive Politics" of Auguste Comte.]

NO. II.

BUT aside from its intrinsic value, this sacred union assumes a new social importance as the indispensable basis of universal love, which is the definitive object of our moral education. I have indicated, elsewhere, the fallacy and danger of considering these extremes of the evolution of the human heart as opposed to each other. The being who cannot feel a profound attachment for the object chosen for its most intimate association, will always be open to suspicion when professing devotedness to an unknown crowd. The heart cannot liberate itself from its primitive selfishness except by the only intimacy that is complete and durable, by reason of its exclusive destination. When it has once taken this decisive step, it rises gradually to a sincere universality of habitual affection, modifying conduct, although with decreasing energy as the bond of union extends itself.

The chief distinction of the conjugal tie indicates its necessary conditions, the natural order of which is perfected and consolidated by social intervention. The sexual instinct becomes a powerful means of moral and social perfection only when subjected to severe and constant discipline, the necessity of which is shown by contemplating the numerous population where this discipline is unknown. It is idle to pretend that polygamy and monogamy depend upon mere climatic conditions. This trifling hypothesis is as contrary to all observation as it is to all sound theory of human nature. The human species everywhere rises from the most complete polygamy and tends to the most perfect monogamy—which prevails among southern as well as among northern nations as civilization develops, while at the north as well as at the south, polygamy prevails as we recede to the age of barbarism. So, in the eastern nations, monogamy increases as we approach western civilization, and constitutes one of the most precious institutions due to the Catholicism of the middle ages, contributing more than any other to the manifest superiority of modern domestic life. Although divorce has greatly impaired its influence in Protestant nations, this temporary aberration has been counteracted by feminine sentiment and popular instinct, limiting and confining its ravages to the privileged classes.

The Positive Philosophy arrives in time to prevent the prevalence of this social scourge, radically subversive of civilized society, while conceding the necessity of exceptions to all general rules of practical morality. Its relative spirit admits of concessions without inconsistency, which are forbidden by the absolute character of theological philosophy. As a final complement of monogamy, it consecrates the fundamental unity of marriage by the duty of eternal widowhood imposed upon both sexes, in imitation of the example of Dante and Beatrice, Petrarch and Laura, and many others.

Having thus appreciated the proper destination of marriage, independently of maternity, the Positive theory of woman completes itself in conceiving the maternal office as a necessary extension of the moral mission which characterizes the wife. In this new aspect, Positivism elevates still higher the dignity of woman, by attributing to the mother the principal direction of domestic education, of which public education constitutes afterward the systematic complement. This philosophical decision results from the fundamental principle, which, in the normal condition of society, confides education to the spiritual power, naturally represented by woman in the bosom of the family. This rule shocks existing prejudices only because of the revolutionary tendency of the intellect to overrule the affections, a tendency which has prevailed since the reformation of the sixteenth century, during which period moral education has been neglected and sacrificed by an undue pre-occupation in favor of intellectual culture. But in terminating the revolutionary era by the systematic preponderance of the affections over the intellect, Positivism renders to moral education its natural pre-eminence, and woman, who is unfit to direct the public instruction of the present day, resumes, as in the age of chivalry, the general superintendence of an education guided and governed by morality, and limited to aesthetic accomplishments until the age of puberty, when systematic philosophical education commences under the inspection of male teachers, and continues until the age of 18 years in females and of 21 years in males.

The natural pre-eminence of woman for this fundamental office, will always be profoundly respected by the real philosopher who recognizes the most sympathetic of beings as necessarily the most fit to develop in others

the affections which should predominate. They only realize that most human acts in youth should be appreciated by the tendencies they manifest and the habits they form, and that in this aspect no act is indifferent. Thus judged, the most trifling act of the child may assist the double fundamental principle of positive education, spontaneous and systematic, viz.: stimulate the social instincts and restrain the selfish propensities. It is only in pursuance of this infantile discipline that the child begins the difficult apprenticeship of the interior struggle which will end only with his existence, between these contending antagonisms of the human heart inherent in the nature of man. The most eminent preceptor will never equal the mother in this noble task, whose decisions will be more efficacious than the wisest formulas of the father or philosopher.

This theory of the mother allies itself naturally with that of the mother, because maternal influence continues until the age of marriage, when man, involuntarily governed by woman in the character of mother, contracts voluntarily with her in the character of wife, for the remainder of his life, and thus completes his moral education, by acknowledging the salutary ascendancy of love over activity as his highest enjoyment.

Hence the fundamental office, public and private, assigned to woman by the Positive regime constitutes in every respect, but the systematic development of her real nature. A vocation thus homogeneous and appropriate decides her social position—artificial order obeys natural order.

Sophistical aberrations in regard to the social condition of woman have always arisen in periods of social transition, such as that in the midst of which we live; but the great natural law which assigns to woman an essentially domestic has never been seriously disturbed, whether assailed by the Utopian dreams of a Plato or the metaphysical speculations of a Rousseau. We may therefore dismiss all serious apprehensions of its subversion in our times of profound mental anarchy, by reveries more appropriately refuted by the energetic satire of Aristophanes than by the eloquence or rhetoric of a Demosthenes or a Cicero.

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MR. TRAIN IN A BRITISH JAIL.

AMERICAN citizens are exceedingly cool at the imprisonment of one another in foreign dungeons. The party in power is too busy in seeking to perpetuate itself to look after other interests, abroad or at home. Mr. Banks has wormed a measure through the lower house of Congress which professes to look to protection of our citizens in foreign lands, but for the credit of our own country and for the honor of human nature it should go no farther, and probably it will not, though almost unanimously adopted by the House. Somebody may have asked, is George Francis Train justly a prisoner in an Irish jail? but we did not hear the question. Meantime, it is answered in the Dublin *News* by one on the spot, and who speaks over his own name:

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I would say to those persons who have no better weapons to assail Mr. Train with, than abusive epithets, that any fish-woman in the market could beat them two to one at that game, and Train will be heard of when all these persons are forgotten.

The clever devil who puts those amusing telegrams into the Colorado *Herald*, came nearer telling the truth than he thought of. The American minister was recalled, sure enough, and six of the poor Fenians imprisoned at Sligo have been set at liberty. The others will soon follow, and there is no question about it, but that Train is the man to whom they owe their release.

He spoke at Cork, Youghal and Dungarvan to large and appreciative audiences, but at Limerick, Clonmell and Waterford, where he was advertised, not a decent room

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* * * * * He was arrested immediately after his return from Sligo. I visit him regularly. I have been advising him to go home when he gets out of this snap. I don't think it would be safe for him to go to London. I am sure that the whole aristocratic party would rather see his Satanic majesty there. They don't want him to talk to the working men. He has already

accomplished more than he could have reasonably expected. The prisoners have been released. The Alabama claims will be paid. The laws in regard to naturalized American citizens will be altered, and that question, which has been the cause of one war and a continual source of trouble and annoyance, will be settled peaceably and forever, according to American interpretation of it.

I must close for the mail; and I only fear that I have trespassed too far upon your space. I know of about a dozen persons who, acting on my advice, will start for Colorado about the first of May. I could influence hundreds to go, but I do not advise any, only those who are able and willing to work. Young men and young women.

Very truly yours,

JOHN ARMON.

A WOMAN ON VESUVIUS.

So many men have described their adventures to a volcano and its perils, that for variety we give a woman space in "THE REVOLUTION" to relate her experiences also. The sketch comes from the *Philadelphia Bulletin*.

A half hour of fatiguing journey over a desert more dreary and terrible than imagination can possibly picture, with Pompeii, Herouleum, Torre del Greco, and dozens of buried and ruined cities and villages painfully oppressing our sense of the supremacy of man's ingenuity over natural instinct, and inspiring a dread of the awful fiery monster we were so recklessly approaching, and not in the least modified by the fact that 75,000 souls were actually clinging to their old homes on the mountain side, down which rivers of fire rolled and surged, upheaved and turned in great blocks of crimson paste, as if the cauldron of hell were boiling over and sucking victims beyond its limits.

Now we dismounted; our skirts were tied closely around us to prevent their being torn off by the sharp edges of hard lava, and with a guide to drag us by the hand, every one of the party having a stout stick, we started toward the streams and lake of liquid fire. At every step the heat became more intense. We were passing over lava that had rolled down only twelve hours before. We dared not pause an instant or our feet were burned; if we stepped one inch aside from the spot pointed out by the guide's staff we must plunge our feet into fiery paste. Sometimes the crust under our feet cracked; we sprang from it, and sulphurous flames issued from the crevices. At last I found my strength exhausted. My guide perceiving it, cried out: "Courage, Madame, avances pas loin!" "Not a step," I answered, and all scenes appeared to recede, when a glass of bright wine flashed between my eye and the light, and—

"Drink! it is the wine of Vesuvius."

We were so near the flowing lava that our faces were all crimson with the heat; but we dared to remain while coals were thrown into it and then fished out with the metal sticking to them; eggs were roasted, and on the very place where we stood holes were made, only one inch deep, through which papers were lighted for the gentlemen's cigars.

Soon we returned to our ponies, began the grand descent, and I will never forget that awfully grand scene. A black mountain sighing, groaning, and breathing out fire and smoke. Ruined cities, new villages, illuminated by its flames. The snowy mountains, rearing their white peaks to the clouds that caught the golden glow of Vesuvius, and broke into silvery light as the full moon rose triumphant, when the volcano sunk into gloomy, smoky darkness. Naples, beautiful, white crescent city, lying at our feet; the bay beaming with the thousand lights that lay like radiant caron on the dancing waves; the deep blue belt of the Mediterranean stretching out an immeasurable line beyond, and I, awe-struck, weary and subdued, pondering on the Majesty that "rides on the clouds, and holds the seas in the hollow of His hand."

SOUTHERN NEWSPAPERS.—We paid the New Orleans *Times* a high compliment recently for editorial ability and mechanical execution, in both of which it excels. It pays us back after this sort: "A lovely and a fearful thing is 'THE REVOLUTION,' edited by Mrs. Stanton and Miss Anthony. Its idea of Woman's Rights is huge. It wants woman emancipated from all sorts of trammels, even those of decency, and in the last number actually expresses itself in favor of 'legalizing prostitution.' Commencing its career with some attempt at refinement, this journal has now become the very perfection of nastiness—totally unfit for respectable perusal."

STRIKING PROOF OF IMMORTALITY FROM ANALOGY.

BISHOP BUTLER's memorable Analogy of the Constitution of Man as adapted to Virtue, contains nothing so wondrous or beautiful as the following from a work by Dr. Guyard, published in Paris in 1854. Mrs. Willard in her *Sexology* approaches the argument, but we give it from the eloquent Frenchman in full:

Imagine for an instant that the human ovule were gilded with sensibility and intelligence; would it not take for symptoms premonitory of its end those painful renderings of the ovary organization to which it is subjected? Would not the approach of dissolution give to it (as that of ours does to us) both the doubt of continuous life and the dread of annihilation? Delusive apprehensions! Ignorant error! The ovule becomes a *fetus*; that is to say it evolves, or passes, from an inferior to a superior life; for the *fetus* has an organization and lives a life of its own quite distinct from the life both of the ovule and of the infant after its birth.

Now, let us suppose of the *fetus*, as we have of the ovule, that it has intelligence and self-consciousness; and let us imagine what it would think, when, after the nine months of its fetal life, it should experience the consequences of the pains of child-birth. Would it not suppose—it also—that the convulsive claspings of the womb were the very embrace of death itself? And the doubt of continuous life, and the dread of annihilation, would they not assail it also? Once more, delusive apprehensions! Ignorant error! For that which it has taken for its death-cry and its last adieu to existence, is the first wailing of a new-born child and the joyful welcome to a new existence.

And so the death of an ovule is the birth of a *fetus*; and the death of a *fetus* is the birth of a man. So the end of one life is the commencement of another life less imperfect; in other words, the death of man is the birth of a spirit, an angel; of a new being by whatever name we may call it; of a being more complete than man, of whom, however, it is the supplement, the continuation, the development and aggrandizement, even as the *fetus* is of the ovule, and the infant and the man of the *fetus*."

WHO WILL OPPOSE EQUAL SUFFRAGE?—Somebody, but we cannot tell who, as no credit is given, asks this question, and answers it thus:

"Every man who owes a bill at the barber's which he does not intend to pay, will surely vote against equal suffrage. The superiority of race must be maintained."

"The nice young man who cheats his colored washerwoman will be certain to vote against equal suffrage. The proud superiority of the white must be vindicated!"

"If negroes are allowed to vote, negroes may be elected to office, object the democrats against equal suffrage. Imagine a democratic bummer arrested by a black constable! What an outrage!"

"When a man objects to equal suffrage, because it would produce negro equality, he simply acknowledges that if the negro could vote he would be his equal, the vote being the only distinction between them. This is generally as much of a slander against the negro as it is ridiculous on the part of the white."

MODERN PROPHETS.—The *Friends' Review* asserts that there have always been in the Society of Friends persons who possessed the power of foretelling future events:

"Many living witnesses can tell remarkable and well-authenticated instances among our own members within their own memory. Among those of this class, thus extraordinarily gifted, we have scarcely need to name Arthur Howell, Samuel Emlen, Nathan Hunt, Thomas Scattergood, George Dillwyn, Joseph John Gurney, Stephen Grellet, Jos. Hoag. And still, degenerate as the times or the people may seem, there are those walking the earth who are imbued with

"The spirit of the fervent days of old
When words were things that came to pass, and thought
Flashed o'er the future."

CHURCH OF UNITED BRETHREN.—The founders of the United Brethren Church were never perplexed over any question involving human rights and human equality. From the beginning, all the members, without distinction of sex or color, have been accorded suffrage in the church. They recognized the Bible truth, that in the kingdom of God there is neither male nor female, and that all are alike "fellow-citizens" of the "household of faith."—*Telegraph*.

should as soon think of placing at the head of an army a woman for the conduct of a great campaign.

Mr. Cowan (dem. of Pennsylvania): "They have done both."

Mr. Howard—"It has not been their general history."

Mr. McDougall—"They have done it."

Mr. Howard—"No, sir. I would as soon expect from the pen of a woman the *Paradise Lost*, or any other great work of genius which has honored our race."

Now, "I shall expect" a complete failure in Mr. Howard's senatorial career, and I pray the women of Michigan, and all the men of Michigan who have any regard for the honor of their state, to see that, three years from the present time, the United States Senate shall be to him a "Paradise Lost," never to be regained.

JULIA ARCHIBALD.

WOMAN'S EXTRAVAGANCE

To the Editors of The Revolution:

PLEASE insert in your glorious "REVOLUTION" the following rejoinder to an "Old Bach" on "the extravagance of women." One sentence from the lament is sufficient for my purpose, reading thus: "A young man with nothing but his industry and prudence to depend upon cannot think of marrying such a piece of parlor furniture as a fashionable lady."

Your premises, "Old Bach," are admitted, but not your right to deliberately reject a creature of your own making—being whom by law, conventional usage, and social edict you have surrounded with a wall of adamant.

The extravagance, pride and folly of some women are indeed proverbial, and the utter heartlessness which characterizes their expenditure to the utmost degree reprehensible. It is quite proper you should challenge an investigation of a subject pregnant with evils of the most vital importance, and you very appropriately inquire, "who is to blame?" My only surprise is at your obtuseness in not discovering that the cause of your complaint lies in that sex who coolly usurp every privilege, arrogate to themselves every avenue of wealth, and thus convert woman into a mere puppet—into a show-case in which to exhibit their wares.

Do you not perceive that, debarred from every profitable employment, you leave her no alternative but that of thrusting her hands into men's well-stored pockets and converting their gains into means of self-aggrandizement? Woman, finding no appropriate means in her assigned sphere to gratify her tastes, seizes upon theirs and gives full play to indulgences which cost her nothing.

Is it not so, my dear "Old Bach?" and do you not perceive also that the finery and extravagant adornment are put on to attract your attention, the virtue of which you tacitly admit, by rejecting those who dress in "plain attire?" Is it not clear also that you countenance the whole system of extravagance by preferring a life of celibacy to union with a sensible woman who lacks the superior attractions of "gay apparel" and "costly array?" There are many such women—those who possess every qualification to make good wives, such as would gladly stand by your side, aid by counsel, cheer by love, and brighten everywhere your pathway, and would ask for nothing in return but what justly belonged to them for services rendered.

Go seek such, otherwise you will be thought insincere in your professions, and a lover of that you affect to despise.

But would you have a remedy for the evils complained of? Then take off the restrictive customs, and give woman a fair chance in the battle of life. The laws of her being are as reliable as yours. She is as much entitled to, and has as clear perceptions of her relations to the great social, civil and business plan of life as yourself, or, at least, only needs culture to develop them. Said a noble-hearted man the other day, "Men are to blame. They should place more confidence in their wives, and it would seldom be abused." I repeat the assertion, and claim still more, a mutual participation in profitable employment.

An active partaking in and a just remuneration for labor would soon destroy the evils complained of. Throw upon her own resources, the maker of her own fortunes, you would have but little reason to complain of woman's extravagance. Every cent would be required for business purposes.

Are you willing to bide the result, or do you still prefer to provide for her expenditures? If so, cease your complaints, or you will hear again from

FEMININE INFLUENCE OF POSITIVISM.

[Translated for "The Revolution" from "Positive Politics" of Auguste Comte.]

NO. II.

BUT aside from its intrinsic value, this sacred union assumes a new social importance as the indispensable basis of universal love, which is the definitive object of our moral education. I have indicated, elsewhere, the fallacy and danger of considering these extremes of the evolution of the human heart as opposed to each other. The being who cannot feel a profound attachment for the object chosen for its most intimate association, will always be open to suspicion when professing devotedness to an unknown crowd. The heart cannot liberate itself from its primitive selfishness except by the only intimacy that is complete and durable, by reason of its exclusive destination. When it has once taken this decisive step, it rises gradually to a sincere universality of habitual affection, modifying conduct, although with decreasing energy as the bond of union extends itself.

The chief distinction of the conjugal tie indicates its necessary conditions, the natural order of which is perfected and consolidated by social intervention. The sexual instinct becomes a powerful means of moral and social perfection only when subjected to severe and constant discipline, the necessity of which is shown by contemplating the numerous population where this discipline is unknown. It is idle to pretend that polygamy and monogamy depend upon mere climatic conditions. This frivolous hypothesis is as contrary to all observation as it is to all sound theory of human nature. The human species everywhere rises from the most complete polygamy and tends to the most perfect monogamy—which prevails among southerns as well as among northern nations as civilization develops, while at the north as well as at the south, polygamy prevails as we recede to the age of barbarism. So, in the eastern nations, monogamy increases as we approach western civilization, and constitutes one of the most precious institutions due to the Catholicism of the middle ages, contributing more than any other to the manifest superiority of modern domestic life. Although divorce has gravely impaired its influence in Protestant nations, this temporary aberration has been counteracted by feminine sentiment and popular instinct, limiting and confining its ravages to the privileged classes.

The Positive Philosophy arrives in time to prevent the prevalence of this social scourge, radically subversive of civilized society, while conceding the necessity of exceptions to all general rules of practical morality. Its relative spirit admits of concessions without inconsistency, which are forbidden by the absolute character of theological philosophy. As a final complement of monogamy, it consecrates the fundamental unity of marriage by the duty of eternal widowhood imposed upon both sexes, in imitation of the example of Danto and Beatrice, Petrarch and Laura, and many others.

Having thus appreciated the proper destination of marriage, independently of maternity, the Positive theory of woman completes itself in conceiving the maternal office as a necessary extension of the moral mission which characterizes the wife. In this new aspect, Positivism elevates still higher the dignity of woman, by attributing to the mother the principal direction of domestic education, of which public education constitutes afterward the systematic complement. This philosophical decision results from the fundamental principle, which, in the normal condition of society, confides education to the spiritual power, naturally represented by woman in the bosom of the family. This rule shocks existing prejudices only because of the revolutionary tendency of the intellect to overrule the affections, a tendency which has prevailed since the reformation of the sixteenth century, during which period moral education has been neglected and sacrificed by an undue pre-occupation in favor of intellectual culture. But in terminating the revolutionary era by the systematic preponderance of the affections over the intellect, Positivism renders to moral education its natural pre-eminence, and woman, who is unit to direct the public instruction of the present day, resumes, as in the age of chivalry, the general superintendence of an education guided and governed by morality, and limited to aesthetic accomplishments until the age of puberty, when systematic philosophical education commences under the inspection of male teachers, and continues until the age of 18 years in females and of 21 years in males.

The natural pre-eminence of woman for this fundamental office, will always be profoundly respected by the real philosopher who recognizes the most sympathetic of beings as necessarily the most fit to develop in others

the affections which should predominate. They only realize that most human acts in youth should be appreciated by the tendencies they manifest and the habits they form, and that in this aspect no act is indifferent. Thus judged, the most trifling act of the child may assist the double fundamental principle of positive education, spontaneous and systematic, viz.: stimulate the social instincts and restrain the selfish propensities. It is only in pursuance of this infantile discipline that the child begins the difficult apprenticeship of the interior struggle which will end only with his existence, between these contending antagonisms of the human heart inherent in the nature of man. The most eminent preceptor will never equal the mother in this noble task, whose decisions will be more efficacious than the wisest formulas of the father or philosopher.

This theory of the mother allies itself naturally with that of the mother, because maternal influence continues until the age of marriage, when man, involuntarily governed by woman in the character of mother, contracts voluntarily with her in the character of wife, for the remainder of his life, and thus completes his moral education, by acknowledging the salutary ascendancy of love over activity as his highest enjoyment.

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* * * He was arrested immediately after his return from Sligo. I visit him regularly. I have been advising him to go home when he gets out of this snap. I don't think it would be safe for him to go to London. I am sure that the whole aristocratic party would rather see his Satanic majesty there. They don't want him to talk to the working men. He has already

accomplished more than he could have reasonably expected. The prisoners have been released. The Alabama claims will be paid. The laws in regard to naturalized American citizens will be altered, and that question, which has been the cause of one war and a continual source of trouble and annoyance, will be settled peaceably and forever, according to American interpretation of it.

I must close for the mail; and I only fear that I have trespassed too far upon your space. I know of about a dozen persons who, acting on my advice, will start for Colorado about the first of May. I could influence hundred to go, but I do not advise any, only those who are able and willing to work. Young men and young women.

Very truly yours,

JOHN ARMOR.

A WOMAN ON VESUVIUS.

So many men have described their adventures to a volcano and its perils, that for variety we give a woman space in "THE REVOLUTION" to relate her experiences also. The sketch comes from the *Philadelphia Bulletin*.

A half hour of fatiguing journey over a desert more dreary and terrible than imagination can possibly picture, with Pompeii, Herculaneum, Torre del Greco, and dozens of buried and ruined cities and villages painfully oppressing our sense of the supremacy of man's ingenuity over natural instinct, and inspiring a dread of the awful fiery monster we were so recklessly approaching, and not in the least modified by the fact that 75,000 souls were actually clinging to their old homes on the mountain side, down which rivers of fire rolled and surged, upheaved and turned in great blocks of crimson paste, as if the cauldron of hell were boiling over and sucking victims beyond its limits.

Now we dismounted; our skirts were tied closely around us to prevent their being torn off by the sharp edges of hard lava, and with a guide to drag us by the hand, every one of the party having a stout stick, we started toward the streams and lake of liquid fire. At every step the heat became more intense. We were passing over lava that had rolled down only twelve hours before. We dared not pause an instant or our feet were burned; if we stepped one inch aside from the spot pointed out by the guide's staff we must plunge our feet into fiery paste. Sometimes the crust under our feet cracked; we sprang from it, and sulphurous flames issued from the crevices. At last I found my strength exhausted. My guide perceiving it, cried out; "Courage, Madame, avances pas loin!" "Not a step," I answered, and all scenes appeared to recede, when a glass of bright wine flashed between my eye and the light, and—

"Drink! it is the wine of Vesuvius."

We were so near the flowing lava that our faces were all crimson with the heat; but we dared to remain while coins were thrown into it and then fished out with the metal sticking to them; eggs were roasted, and on the very place where we stood holes were made, only one inch deep, through which papers were lighted for the gentlemen's cigars.

Soon we returned to our ponies, began the grand descent, and I will never forget that awfully grand scene. A black mountain sighing, groaning, and breathing out fire and smoke. Ruined cities, new villages, illuminated by its flames. The snowy mountains, rearing their white peaks to the clouds that caught the golden glow of Vesuvius, and broke into silvery light as the full moon rose triumphant, when the volcano sunk into gloomy, smoky darkness. Naples, beautiful, white crescent city, lying at our feet; the bay beaming with the thousand lights that lay like radiant caron on the dancing waves; the deep blue belt of the Mediterranean stretching out an immeasurable line beyond, and I, awe-struck, weary and subdued, pondering on the Majesty that "rides on the clouds, and holds the seas in the hollow of His hand."

SOUTHERN NEWSPAPERS.—We paid the *New Orleans Times* a high compliment recently for editorial ability and mechanical execution, in both of which it excels. It pays us back after this sort: "A lovely and a fearful thing is 'THE REVOLUTION,' edited by Mrs. Stanton and Miss Anthony. Its idea of Woman's Rights is huge. It wants woman emancipated from all sorts of trammels, even those of decency, and in the last number actually expresses itself in favor of 'legalizing prostitution.' Commencing its career with some attempt at refinement, this journal has now become the very perfection of nastiness—totally unfit for respectable perusal."

STRIKING PROOF OF IMMORTALITY FROM ANALOGY.

BISHOP BUTLER's memorable Analogy of the Constitution of Man as adapted to Virtue, contains nothing so wondrous or beautiful as the following from a work by Dr. Guyard, published in Paris in 1854. Mrs. Willard in her *Sexology* approaches the argument, but we give it from the eloquent Frenchman in full:

Imagine for an instant that the human ovule were gifted with sensibility and intelligence; would it not take for symptoms premonitory of its end those painful rendings of the ovary organization to which it is subjected? Would not the approach of its dissolution give to it (as that of ours does to us) both the doubt of continuous life and the dread of annihilation? Delusive apprehensions! Ignorant error! The *ovule* becomes a *fetus*; that is to say it evolves, or passes, from an inferior to a superior life; for the *fetus* has an organization and lives a life of its own quite distinct from the life both of the *ovule* and of the infant after its birth.

Now, let us suppose of the *fetus*, as we have of the *ovule*, that it has intelligence and self-consciousness; and let us imagine what it would think, when, after the nine months of its fetal life, it should experience the consequences of the pains of child-birth. Would it not suppose—it also—that the convulsive claspings of the womb were the very embrace of death itself? And the doubt of continuous life, and the dread of annihilation, would they not assail it also? Once more, delusive apprehensions! Ignorant error! For that which it has taken for its death-cry and its last adieu to existence, is the first wailing of a new-born child and the joyful welcome to a new existence.

And so the death of an *ovule* is the birth of a *fetus*; and the death of a *fetus* the birth of a man. So the end of one life is the commencement of another life less imperfect; in other words, the death of man is the birth of a spirit, an angel; of a new being by whatever name we may call it; of a being more complete than man, of whom, however, it is the supplement, the continuation, the development and aggrandizement, even as the *fetus* is of the *ovule*, and the infant and the man of the *fetus*."

WHO WILL OPPOSE EQUAL SUFFRAGE?—Somebody, but we cannot tell who, as no credit is given, asks this question, and answers it thus:

"Every man who owes a bill at the barber's which he does not intend to pay, will surely vote against equal suffrage. The superiority of race must be maintained."

"The nice young man who cheats his colored washerwoman will be certain to vote against equal suffrage. The proud superiority of the white must be vindicated!"

"If negroes are allowed to vote, negroes may be elected to office, object the democrats against equal suffrage. Imagine a democratic bummer arrested by a black constable! What an outrage!"

"When a man objects to equal suffrage, because it would produce negro equality, he simply acknowledges that if the negro could vote he would be his equal, the vote being the only distinction between them. This is generally as much of a slander against the negro as it is ridiculous on the part of the white."

MODERN PROPHETS.—The *Friends' Review* asserts that there have always been in the Society of Friends persons who possessed the power of foretelling future events:

"Many living witnesses can tell remarkable and well authenticated instances among our own members within their own memory. Among those of this class, thus extraordinarily gifted, we have scarcely need to name Arthur Howell, Samson Emmon, Nathan Hunt, Thomas Scattergood, George Dillwyn, Joseph John Gurney, Stephen Grellet, Jos. Hoag. And still, degenerate as the times or the people may seem, there are those walking the earth who are imbued with

"The spirit of the fervent days of old. When words were things that came to pass, and thought flashed o'er the future."

CHURCH OF UNITED BRETHREN.—The founders of the United Brethren Church were never perplexed over any question involving human rights and human equality. From the beginning, all the members, without distinction of sex or color, have been accorded suffrage in the church. They recognized the Bible truth, that in the kingdom of God there is neither male nor female, and that all are alike "fellow-citizens" of the "household of faith."—*Telescope*.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, APRIL 30, 1868.

ONE HUNDRED THOUSAND SUB-
SCRIBERS.

We ask our numerous readers to help us roll up our list of subscribers until we reach the above number. Nothing short of this ensures our complete success. We are still sending out specimen copies in every direction, and we ask our readers to send us lists of names of liberal people who would be likely to appreciate our demands for woman. As we are the organ of the National Party of New America we are in haste to have our telegraphic poles set and wires strung all through the land, that we may speak from Maine to California when the campaign opens.

S. B. A.

AMERICAN CITIZENS IN BRITISH PRISONS.

STEPHEN JOSEPH MEANY, lately from an Irish Prison, will give an address in Cooper Institute this (Thursday) evening, at 8 o'clock; Mayor Hoffman in the chair. Tickets 50 cents. There should be no vacant seats.

CAPITAL AND LABOR.

With the right of suffrage to all comes an end to the dynasty of capital over labor, the most terrible form of slavery that now curses the earth—the most terrible, because the sources of evil are invisible, intangible to the masses; for only the philosophical mind can trace effects to their causes, can appreciate the besotted condition of the human family, in regarding as destiny, the chaos that surrounds them. Behold one class, mid ease and luxury, dying out with ennui and excess, yet imagining itself made to mould the masses to its will, while the great unwashed, sullen with hardship and injustice, accept their condition, with occasional outbursts, as hopeless; fixed alike by the laws of God and man. All seem to think that governments and conventionalisms, like the solar system, were planned and set in motion by Infinite Wisdom, when, on the contrary, our institutions from the beginning to this hour have been uniformly opposed to the first principles of humanity and justice, to every law of God. You who boast that in this land all men are free, look for a moment at the laborer's lot. He rises early to a scanty breakfast, with his wife and children in poverty and rags, and with his dinner in hand goes forth to daily toil. He works till the twilight hour, when, worn and weary, to his prison home he comes to lose himself again in sleep; and thus he works and lives, living but to work, his higher nature, thought, hope, ambition, all chained to earth by the stern necessities of bodily want. For weary months and years he labors on and on, but to no purpose for himself; his condition

remains unchanged; vain is the struggle that the poor man makes against the proud monopolists that grind him to powder between the upper and nether millstones of selfishness and necessity. He builds our highways, railroads, canals, tunnels, wharfs and piers; changes the course of rivers; reclaims acres from the sea; digs our copper, coal and precious metals from the bowels of the earth; raises our corn and cattle; builds our palaces, colleges, cathedrals, domes and spires that point unto the heavens—our capitols, where cunning men make laws to keep the laborers slaves, and our jails and prisons, where polished knaves chain their victims who ignorantly rebel against the mighty wrongs they know not how to right. Thus the poor man does the labor of the world, then starves and dies, while crafty villains feast and clothe themselves in royal robes, crowd to the sacred temples to praise the great Unknown, to thank Him that they are not like other men, outcasts in rags and misery and crime—not dreaming that, in their gross selfishness, they are but whitened sepulchres filled with all manner of unclean things, and that the Lord to whom they pray stood at the gate cold, hungry and in rags, and asked them alms in vain. All those who think and feel and make the woes of other men their own, know well these things ought not so to be.

The wrongs and oppressions of the poor in every form have served us through life to the duty we have tried to do. From earliest childhood till this hour one vision has oftentimes haunted us by night and day. When we lie down to rest, or sit alone to write, or rise to speak, the same sad panorama moves slowly before our eyes. Clear and distinct we see old men and women, wrinkled, withered, decrepit, without one touch of light or love in all their lives; young men and maidens, with disappointment on their brow, the joy and hope of youth all gone, with hollow eyes, dishevelled hair, long bony hands, stretched out for help, little children, old with want and care, with frozen feet in slippery places, the maimed, the halt, the blind, the idiot, the lunatic, the criminal; the gloomy prison, the chains, the gallows; the abominations of social life, the bloody enginery of war—all these still pain our eyes, and as the vision comes and goes, we hear a sad wail in the air. Remember me!

Many times in the last twenty years, in pressing the wrongs of woman on the consideration of a heedless world, have we resolved, weary and discouraged, to say no more. But ever in these moods, sad spirits with imploring looks seem to hedge us round, until we pledge them anew to utter all that God would have us say, to stand wherever he seems to point; then angels of light come in their places, and fill our soul with a peace that passeth all understanding.

E. C. S.

THE Morning Star, Dover, N. H. (Free Will Baptist), commenced its forty-third volume recently, in quarto form, with an entire new dress. It makes a most creditable mechanical appearance, and is now fully up to the best city religious weeklies. Its price has gone up to \$2.50 in advance. But the Star shouldn't boast that in forty years it has made no doctrinal advances. The pod augur period past away some years ago in theology, as in everything else. The Star should be shining by this time like a sun. Stars are seen only in the dark naturally; but with spiritual luminaries it should not be so. Stars should be suns, shining more and more unto the perfect day.

THE IMPEACHMENT TRIAL.

It still drags its slow length along, the country apparently taking little interest in it. Indeed, since the failure of Mr. Ashley to arraign the President a year ago last winter, the people have withdrawn their confidence largely from the ruling party leaders, and a gradual decline in republican majorities has everywhere followed. A year ago last autumn the people declared unmistakably for impeachment. Elections everywhere proclaimed the popular will. But nothing came of it. Now it is only prosecuted in party desperation. Reconstruction without the colored vote of the South, is inevitable defeat of the party *in place*, though hardly in power. That the black man's vote is only demanded by the party for that one base purpose, is beyond all question in view of the very recent action against it in so many eastern, middle and western states. Massachusetts republicans, in their state gubernatorial Convention of 1866 sounded the key-note of the unrighteous measure. It is doubtful whether a state now in the Union would not to-day repudiate colored suffrage by overwhelming majority were the question submitted. There is therefore good reason why the southern states so universally resist the republican plans of reconstruction. If the comparatively few colored citizens of Connecticut are unfit to vote so must be the thousands and thousands in the Carolinas. If Michigan and Minnesota, Ohio and Pennsylvania cannot control the action of their handful of these unfortunate people at the ballot-box, and so must exclude them altogether, what can Alabama and Arkansas, Mississippi and Louisiana do with them swarming at the polls in myriads? The President may be impeached and banished, but inconsistency, indecency, injustice and cruelty like this will not thereby be atoned for, nor will peace and union be purchased at such a price.

Undoubtedly the party would gladly remove the President out of the way, but it hesitates from lack of moral courage and integrity on its own part. The shorn and blind Samson might, as he left their temple, pull it down over their heads, not by his greater strength but their greater weakness. The party history would not better bear review than does that of the President. When from the ranks of the people there shall arise some new Thad. Stevens and Ben. Butler to impeach these impeachers, for maladministration in a thousand ways, obstructing trade, commerce, agriculture, manufactures, education, every human interest in the nation, neither the law's delay nor the insolence of office will stay proceedings or invert judgment. This the President knows and Congress dreads. There is story of a gin or trap invented to catch lions. It was a strong cage to be sprung over the beast; but if he was not secured the hunter could throw it over himself as protection if the lion turned on him. Unluckily one day it was so thrown as to catch both hunter and lion, and then it was God speed the strongest! The lion could eat the hunter, but was a caged lion still. Both Congress and the President must now abide the verdict of posterity, if indeed there be not also a sterner tribunal. Daniel Webster once administered a most scathing rebuke to another Senator which he closed with these words: "And now I leave the gentleman. I leave him in the very worst company possible. I leave him to himself." To that complexion all must come at last.

P. F.

THE ORIGIN OF WOMAN.

THERE is a great deal of fine-spun theorizing about the creation of man and woman, but there is no reason in the light of science, for not supposing that the male and female of the human family were a simultaneous creation, as in the case of all the lower animals. The opposers to the enfranchisement of woman look gloomily back to what has been, to the golden age, to the blissful relations of man and woman in Eden. While all admit that before the fall our first parents were equal; yet by some somerset of the moral laws of the universe, it is assumed that woman fell the farthest, became an inferior being, and has been in subjection ever since to man, and must be to the end. They claim that the Scriptures recognize this subjection, and teach it as sound doctrine. Now, if any answer to all this twaddle is necessary, we need only say that the old dispensation has passed away. No condition of things, laws, or customs recorded in that ancient system previous to the advent of the Messiah, have any authority to-day; they are all superseded in the Christian civilization. We must seek the truth on this question in the general spirit of Christianity rather than in isolated texts of Scripture, or the customs of the Oriental nations.

The account of the origin of the race in Eden is of course allegorical; nevertheless, it sets forth the great truth that all the hopes of the human race are bound up in the elevation of woman. Men are what their mothers make them, says Ralph Waldo Emerson, and every philosopher who has thought on social science echoes the same opinion. Just in proportion as you dignify the women of a nation, give them self-respect, independence, virtue, education, you have manly men, brave, noble, honest and true. Wherever there is an oppressed class, they will by trick, art and management get what they can. If man refuses to reason with woman, grant her fair debate, to treat her as a rational being, why, she will talk with the devil, as in Paradise, and then the home, the state and the church are all put in jeopardy. The morsels of our social life are repeated in our legislation, and just so long as women have no individual aims, desires, opinions and purposes in life, but secure their ends by echoing, wheedling and managing men, your men will be of the same plastic character, governed by policy rather than principle, led by the nose, by wily politicians, ready to sell their opinions, their votes, their birthright, for a mess of pottage.

E. C. S.

YATES COUNTY CHRONICLE.—It gives us real pleasure to see the prosperity of any journal devoted even partially to the interests of justice and humanity. But when a newspaper like the *Chronicle* is making good headway while advocating equality of rights for all citizens, both it and the community where it circulates, have our hearty congratulations. And so we are glad to see that it announces a change of quarters, with more space and other conveniences, a new drum cylinder press, a calorific engine, and new copper-faced type. We congratulate Mr. Cleveland and his readers on these improvements. The *Chronicle* under his management has been deservedly very prosperous.

WOMAN AS AN INVENTOR.—Do not fail to read the letter on the Invention of the Cotton Gin. Nor yet Mrs. Holmes's Washington Letter.

BLIND LEADERS OF THE BLIND.

THE poison which slavery has left behind in the veins of this nation, is an utter inability to distinguish right from wrong. We have defiled our consciences, blunted our instincts, and turned awry our logic so long, in this effort to reconcile slavery with justice and Christianity, that all delicate sense of personal honor in our public men, and all the noble instincts that give purity and dignity to national life, are dead among us. Our leaders are morally blind. They do base things with no fit consciousness of their baseness.

Words fitly spoken. Of all men living, none is more sure than Wendell Phillips to see right at last. His words above are the key to many dark utterances of some other persons who are charged (almost as though culpable), with seeing events only on their darkest side. But what clean thing can come from things so wholly unclean as are here described? And described so truly! Men never gathered grapes from such thorns, nor figs from such thistles. Mountains of drunkenness and debauchery, both literal and moral, do not pour down streams of life and salvation. Blind men cannot sail ships nor paint maps and charts. Dead men cannot make new Unions nor mend old ones. The "utter inability to distinguish right from wrong," on the part of Congress and "our leaders and public men," has long been apparent to some persons, and has controlled their judgment as to what must be expected of such. And for those who thus see and know them, to preach peace and safety to a people so led by them, would be high treason to justice and the government of God. To this hour the government has not taken one step in the direction of safety and salvation. Not one. Nay, more, its face is not yet turned in that direction. Mr. Phillips has heretofore hoped and spoken charitably and cheerfully of the prospect, under what is called (but fearfully mis-called) "radical" direction. With his present juster estimate of the situation, and especially of those who control it, he can surely do so no more.

P. P.

SUFFRAGE IN MICHIGAN.

MICHIGAN, too, has bowed low, very low, in the temple of American negrophobia! She was willing black men should fight and die for her in battle, but by immense majorities she has just decided that they shall not be citizens of the state so many have cheerfully died to save. They may vote in the southern states; nay, *they shall vote there* at the bayonet's point, to save the republican party; but at home, Michigan says they shall not vote!

There are exceptions, however, and the state shall yet be redeemed. Several influential editors and other leading men there, are true to the right on the whole suffrage question. The *Peninsular Herald* says:

The new constitution is beyond a doubt overwhelmingly defeated. On some accounts we deeply regret it. From honest convictions which are the growth of years, we are in favor of not only "colored" but universal suffrage. We believe that all native-born, and all naturalized citizens of the United States, both male and female, who are able to read and write intelligibly, should be allowed to vote and hold office, with equal rights and privileges before the law. We yield to none in the sincerity of our desire to grant this moiety of justice to the long-oppressed colored people, who, by the exigencies of the late rebellion, have been released from perpetual and involuntary servitude.

REMOVAL.—Mrs. E. Cady Stanton having changed her residence wishes her letters directed to the office of the "THE REVOLUTION."

SENATORIAL SOBRIETY.

WHY do not the universal press and pulpit shriek with rebuke of the sin of drunkenness in the high places of power? Is it because so many besotted ones are now in office, and there is a settled determination to continue them there, and to elect a next President from among the princes of that shameless vice and crime? To entrust authority in such hands in this the darkest night that ever shook its terrors in the face of our political navigators, is evidence of a madness savoring only of certain destruction.

Of Senator Yates, the Chicago *Tribune* says:

The latest intelligence on the subject of Senator Yates is, that a committee of republican senators have notified him that he must do one of three things, viz.: 1. Behave himself; or 2. Resign; or 3. Be expelled. A dispatch from Washington says Mr. Yates has just recovered from a severe indisposition. It seems to have been very severe this time.

The Chicago *Journal*, a staunch supporter and ardent admirer of Senator Yates, thus speaks of his present conduct:

Our private advices from Washington are to the effect that United States Senator Yates entirely neglects his duties in the Senate. He is intoxicated nearly all the time, day and night, and unless he changes his course soon, or resigns, the Senate will expel him. He has not been in his seat once since the opening of the impeachment trial.

DOES IT PAY TO SMOKE?

A CERTAIN Dr. Beard, in the *Northern Monthly*, holds that "there are comparatively few constitutions upon whom a moderate amount of chewing, smoking, or snuff-taking operates otherwise than beneficially!" The *Monthly* tolerates free discussion even to this praiseworthy extent. Such a doctor should have the name of Beard, but not of Brain. The goat with his beard and the tobacco worm, are said by naturalists to be the only creatures except mankind that ever touch it. Mr. James Parton, who has been a smoker for thirty years, stopped suddenly, and is all the better for it. He says: "I have less headache, I enjoy exercise more, and step out much more vigorously. My room is cleaner. I think I am rather better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years. It did not pay to smoke; but most decidedly it pays to stop smoking."

MRS. BLOOMER.

We have a letter from this distinguished lady stating that "the husband of her youth still lives." "The Mrs. Lester lecturing to the Mormons, formerly Mrs. Bloomer" is not the Mrs. Bloomer who edited the *Lily* in Seneca Falls, and introduced the short dress, but quite another person.

This lady resides with her husband in Council Bluff, leading a quiet retired life. She writes us that she has never visited the Mormons, nor does she believe in their doctrines.

"EMINENT WOMEN OF THE AGE."

THIS is the title of a forthcoming volume that promises to be one of deep interest. We have read some of the advanced sheets furnished us by the publisher, and do not hesitate to say that this will be a book that every woman in the nation will desire to read and own. The peculiarity of this work is that the several

chapters are written by different authors. Eighteen of our leading writers have given sketches of over forty women, of France, England and America. Queen Victoria and Florence Nightingale, by James Parton; Eugenia, by Rev. J. S. C. Abbott; Lydia Maria Child and Margaret Fuller, by T. W. Higginson; Alice and Phoebe Cary, by Horace Greeley; Gail Hamilton, by Fanny Fern; and Fanny Fern, by Grace Greenwood; Elizabeth Cady Stanton, by Theodore Tilton; and Anna Dickinson, by Mrs. Stanton.

PAY OF GOVERNMENT OFFICIALS.

THE members of the English Parliament receive no pay, and the acceptance of such a post is, therefore, almost impossible for a poor man. The Trades Council at Birmingham, who have resolved on having a "workingman" as their third representative in Parliament, propose therefore to pay him \$1,500 a year and his election expenses.

American patriotism would soon be at a discount were there no pay. Nor would "fifteen hundred dollars a year" awaken it up to a membership in Congress. It is estimated now that a seat in Congress is worth ten thousand dollars a year. Hence, such love of country as is almost everywhere apparent when an election is at hand.

ENGLISH POLITICAL AND MORAL ECONOMY.—England has schools, colleges and churches richly endowed, every chair and pulpit filled and richly and regularly paid, where for many years there have been neither pupils, students nor congregations. The following shows the preposterousness of such a state of things only in part:

One of her Majesty's Inspectors of Schools reports having lately visited a little English grammar school, which had two masters and one scholar. The income of this school is over £400 annually, and steadily increasing. The solitary scholar was a sickly and ignorant Yankee, and the examination of him by the venerable head of the institution and his assistant, is represented as ludicrous to the last degree. Before leaving, the inspector ventured to suggest to the master the subject of retiring on a pension. The old man replied that he did not want to retire from his office. "But you have only one scholar," suggested the inspector. "And I don't want any more," was the prompt reply. "Why should I? I am an old man. The place is better than a curacy. I will not retire if I can help it; and certainly not for less than the full salary. Why should I?"

COST OF LUXURIES.—The shame and disgrace to Great Britain and America for their awful waste of wealth in *loathsome luxuries*, not to speak of those that are at least cleanly and to the senses inoffensive, cannot be told in the language of those countries. Of what mortal use is tobacco to any human being? Or most of the base concoctions swallowed under a whole dictionary full of names known only to the demons of the distillery themselves? And yet half the ordinary revenue of the British exchequer comes directly or indirectly from the use of tobacco, spirits, wine and beer. Tobacco yields £6,533,486; spirits, £16,400,513; malt, beer, etc., £7,669,246; wine, £1,533,451. The total amount of duties paid on these luxuries was therefore £32,136,676—equivalent to \$160,683,000.

MISS ANNA E. DICKINSON spent Sunday in this city. She is filling her engagements at Rondout, Kingston, Newburg and Harlem this week.

WHO ARE THE HONORABLES?—An American paper, justly styled "THE REVOLUTION," noticing a resolution proposed at a meeting in Manchester, in favor of Woman Suffrage, says, "The Hon. Jacob Bright, M. P., eloquently supported it." Doubtless the wish is father to the thought; but Jacob is not "Honorable" yet (no offence meant), and his elder brother will stop the way for some time. Neither is he eloquent.—*London Judy*.

THE above is from *Judy*, the English rival of *Punch*. The *Anglo-American Times* has also corrected us in regard to the use of "Honorable" in England. Dear *Judy*, don't take us up on these little technicalities, but digest the great principles that we teach. Our only excuse is that it is a second nature of us Americans to "Honorable" almost every "white male" we speak of, and so in our haste we forgot the rules of "Old England" and did the same with Jacob. We also meant no offence, but in prefixing this title to Jacob's name we did, no doubt, give offence, for it has thoroughly been "run into the ground" in this country.

UNGENEROUS AND UNJUST.—In some of our exchanges we find whole columns, besides shorter articles, copied from "THE REVOLUTION," without credit or mention of its name. Some of the articles so copied cost high prices; and though we would be magnanimous towards our contemporaries, we hope also to see the exercise of a commendable degree of justice on their part.

CLERICAL JOKING.—The late Bishop Meade of Virginia, author of a volume of sermons preached to slaves (a horrible gospel it was too), sometimes said a witty thing. His jokes partook frequently of the serious, giving quite as much occasion for tears as mirth. He was once lamenting the neglect of education in the state, and remarked, with a significant expression: "Our girls are poorly educated, but our boys will never find it out."

THE law reads that until a person is *found* guilty he is not considered guilty. Yet here is Gen. Cole, who has been confined almost a year in an Albany prison on the charge of murder, without having been tried until now. Is not the tenderness of woman needed to reform these cruel customs?

COL. D. R. ANTHONY, as agent of the insurance companies, offers, in the Leavenworth papers, a reward of one thousand dollars for the detection of the party or parties who set fire to the building in which the Kansas *Zeitung* printing-office was destroyed on Sunday night, April 5th.

ABOUT BRAINS.—The doctors have observed that the cranium of Mr. McGee, who was recently murdered in Canada, was very thin, almost transparent. A thin, bony envelope is the indication of a superior mind, and the thinner it is the stronger is the talent. Such were the heads of Sir L. H. Lafontaine, and of the Hon. A. N. Morin. The brain of Mr. McGee weighed fifty nine ounces. The mean weight in man is forty-five ounces. That of the great Irish orator, O'Connell, weighed fifty four ounces.

WHAT NEXT?—The Chicago *Tribune* tells of a girl not yet twelve years of age, who was discovered the other day, proprietress of three establishments of prostitution, the inmates of which were girls ranging between fourteen and sixteen years of age. She is said to have exhibited a respectable roll of greenbacks when taken in charge.

MISS FLORENCE NIGHTINGALE has joined the National Society for Woman's Suffrage,

A PROPHETIC.

We find the following remarkable prophecy in a Literary Annual for 1847. A few years only saw it fearfully fulfilled.

This nation is hastening to its baptism. It is a baptism of blood. It were downright Atheism not to believe it. It was prophecy dictated by inspiration, when the sage of Monticello, beholding the tears of the oppressed, exclaimed, "I tremble for my country, when I remember that God is just, and that His justice cannot sleep forever!"

No matter, though the warning were not thundered from Mount Sinai, nor threatened in stern decree, by Hebrew prophet commissioned of God. It was founded on the highest, holiest philosophy. It was based on nature's irrevocable statutes—on the never-changing law, that links events to their causes, throughout the universe.

By a moral evaporation has our guilt been ascending, until the dark cloud hangs suspended in the heavens, all charged with thunder; too soon to hurl the bolts of all nature's righteous indignation down upon us. Sorry philosopher is he who thinks to stay the desolation. Nature must be false to herself, must repeal her eternal mandates, or the dread prediction shall be fulfilled.

There is a moral as well as a physical gravitation; and the laws of both are beyond all human control. Call it what men may, the vengeance of Jehovah, or the action of natural causes and effects, the result is the same.

Who needs one to come from heaven, to assure him that "the wages of sin is death?" The solemn declaration is written, not on Judean Parchment alone, by pen of inspiration, but in all history, in all experience, and on nature's broad face, all over the dominion of God.

There is no longer hope. The church should have averted the doom. She might have done it. But instead, she has invited it with most unholy zeal. No depravity has been too desperate for her to sanction. Slavery has been her delight. Slave breeders and slave brokers, slave drivers and slave owners, their hands dripping with the blood of the bondman, have ever been welcomed to her sacramental feasts. There is no salvation in such a church. There can be none. Rather is she not a mill-stone on the nation's neck, to make more dread and certain the nation's calamity?

FOUNDLING HOSPITALS AGAIN.

LETTER FROM F. B. SANBORN, ESQ., BOSTON.

STATE HOUSE, BOSTON, April 11, 1868.

Editor of the Revolution:

An article in your journal of March 26th on "Foundling Hospitals," while calling public attention to a momentous subject, contains some statements and intimations which may mislead your readers, unless their general knowledge of the subject is considerable. With your permission, therefore, I should be glad to say a few words on the topics touched upon. You say:

"F. B. Sanborn, Secretary of the Board of State Charities, in his report, gave the fearful statistics that ninety per cent. of infants in those institutions (the State Almshouses of Massachusetts) die before they reach the end of their first year! The neglect, abuse and exposure which they suffer as the consequence of the life of shame led by their mothers (of course the fathers of these little waifs are exonerated!) make this frightful per centage of deaths which is largest among foundlings, who, in the care of pauper nurses have but slight chance for life. Mr. Sanborn suggests the establishment of hospitals exclusively for foundlings—one in the eastern part of the state, and one in the western; also an enlargement of the accommodations in almshouses for mothers and their infants."

The above paragraph contains several errors.

1. I have never said that ninety per cent. of the infants in our state almshouses die in their first year. Such a mortality would be altogether unheard of, even in the worst seasons of epidemic disease. Probably the mortality among all infants in our almshouses has never exceeded forty per cent. in their first year, and does not at present exceed twenty-five per cent. This is much greater than the corresponding mortality outside the almshouses, which (when calculated in the same way) does not exceed ten per cent. in the whole state of Massachusetts, and twelve per cent. in the city of Boston. But it is no greater than the corresponding mortality in other institutions of the same kind, and is much less than in many of these. Nor is it much greater than the corresponding mortality in Montreal (which is over twenty per cent.), and in the poorer quarters of New

York, Liverpool, London, etc., where the character of infant lives is of the same quality as those received into our almshouses. For, it must be remembered, that a great many of the almshouse infants are in failing health when sent there.

2. I have said that between eighty and ninety per cent. of *deserted* infants—that is, foundlings and infants abandoned by their mothers—died in our state almshouses in their first year, and at the time, the statement was true, though now the mortality has been reduced to about seventy per cent. This class of infants, however, is comparatively small, being only about one-fourth of the whole number in 1866, and about one-fifth in 1867. At the largest of our almshouses, that at Tewksbury, there were 54 of this class in 1866, out of a total of about 230; in 1867 there were 34 out of 162. Of the 54, there died 47, or 87 per cent.; of the 34 died 24, or 70 per cent. The higher rate of mortality here named is less than that reported *among the same class of infants* at Providence, New York and Philadelphia previous to 1867.

3. Although I object to giving infants over to the care of pauper nurses, I have never ascribed this great mortality among foundlings *chiefly* to that custom. There are several other more actual causes, chief among which are, the diseased condition in which the infants reach the almshouse, and the general unfitness of such an establishment for preserving the tender life of a motherless child.

4. I did not “suggest the establishment of *hospitals* exclusively for foundlings,” but, rather, a small asylum or orphanage, where a few children of this class could be received at one time (and only a few), and from which they could be placed in families, either by adoption or as boarders, as fast as possible. Such establishments would avoid many of the evils of founding hospitals, and would give the poor babes a chance of life.

After many interesting details respecting the care of foundlings in Europe, you go on to say—

“Whether founding hospitals could be conducted with so much humanity and success even in Massachusetts as are some of those in Europe, the one in Paris in particular, may be very doubtful in view of many disclosures of malmanagement in some of the humane and reformatory institutions there.”

I put the case to my friend, Parker Pillsbury (whose initials are attached to the article in question), whether this is not unfair towards Massachusetts? Is there anything in the management of her charitable establishments which will suffer by a comparison with those of other states or of European countries? Doubtless there are points of superiority on both sides; but, on the whole, need any son of Massachusetts blush for her reputation in this matter, or fear to have a comparison closely drawn? I think not, though by no means ignorant of our own shortcomings.

At any rate, the question is in the way to be answered, so far as the care of *deserted* infants is concerned. The Massachusetts Infant Asylum, incorporated by the Legislature of 1867, and generously endowed by the people of Boston, will open in a few weeks for the reception of such waifs. A modest house in Dorchester has been rented and furnished, and will soon be filled with these poor babes, under the care of skillful women. In a few years its statistics will admit of comparison with those of European establishments, and those interested can see for themselves what the results have been.

It is an ungracious task to offer corrections in return for the too fluttering mention which you made of your present correspondent. Were it not for this I might point out that the story of the Russian archbishop, and his pious exclamation over the infant drowned during baptism, is, to say the least, doubtful. A similar story is told in Vermont (of Elder Harrington), and, probably, in every other country where ice is found and baptism performed by immersion.

But such is the importance of the subject of your article that I cannot regret its publication, though calling upon to disown some of the statements therein ascribed to me. So little is known in this country of the management or mismanagement of founding establishments, that to direct inquiry that way is a public benefit.

Yours, very truly, F. B. SANBORN.

We cheerfully accept and publish the corrections of our excellent friend Mr. Sanborn. The errors, however, of statement in his quotation are not our own. The paragraph he copies we also copied from a reliable Boston paper, giving due credit. And we understood the quotation to mean substantially just what he now affirms was then true: that “between eighty and ninety per cent. of *deserted* infants—that is, foundlings

and infants abandoned by their mothers—died in our (the Massachusetts) state almshouses.” The statement, as quoted from the Boston *Banner of Light*, will be seen made the ninety per centage of deaths under one year refer to all the infants in the institutions, but added that the largest proportion was among the foundlings.

Of course we do not vouch for the account of the Russian baptisms through the ice; but it is so given to us and the world through reliable channels; was recently in the New York *Tribune* as part of a long and well written article, and our friend Sanborn is too good a student in history and human nature to doubt at least its possibility in a church where religious superstition, instead of softening might have augmented every other consideration for being rid of the poor innocents.

P. P.

LITERARY.

THE LABOR PARTY. A speech delivered before the Labor Reform League of Worcester, Mass., explaining the ideas and objects of the labor movement—what workingmen want—whom it concerns—and how to get it. By E. H. Heywood. Eleventh thousand. New York: Journeyman Printers' Co-operative Association, 166 William street, near Beekman street.

This address should be in the home of every working man and woman in the nation. Were “THE REVOLUTION” large enough it should carry every word of it to our readers over the world. For pre-eminently is it the organ as well as friend and advocate of the industrial classes. Did they know its worth and purpose, they would subscribe for it by hundreds of thousands. We call on them to make its acquaintance and prove if it be not a friend.

In Mr. E. H. Heywood, too, these classes have found a champion. With talent, culture and eloquence, a noble, manly form, amiable and genial presence and spirit that would soon place him in the foremost rank of our scholars and statesmen, as well as politicians, he has chosen for himself a mission in relation to the working men and women like that of Garrison and Wendell Phillips, thirty years ago, towards the American slaves. We copy a page or two of his capital address, more to exhibit his style and spirit than the force and weight of his argument. To do justice to that would require that we print the whole of it, which we cannot do, though we hope another “eleven thousand” will be needed, called for and printed without delay:

“Some think capitalists came from the head of the Creator and laborers from His feet; that the degradation of the masses is necessary, the result of idleness, incapacity, vice. But who say so? It is dainty ‘believers,’ who in silks and broadcloth, behind a sleek span, ride in gorgeous splendor to church, in the name of Jesus, who went barefoot—it is the Congressman who votes himself \$6,000, for working four hours at Washington, and makes \$100,000 yearly by driving his operatives eleven hours a day on stinted wages at home—it is the banker who, from the midst of accumulated millions he never earned, writes tracts to show that a national debt is a ‘national blessing’—it is the merchant, who piles high his fortune, while the girls and women who made the fabrics he sells, in factories, in garrets, in cellars, toil ten, fifteen, eighteen hours a day, to maintain even a wretched existence. Nothing so reveals the impiety of the privileged classes, as that they can rest easy, can behold the injustice of society, without impatience to correct it. In this goodly land, abounding with natural resources, multitudes, anxious to work, are actually suffering for food, fuel and clothing. Surely it is not ordained by the equal Father of all, who is not willing any should perish; nor approved by human nature, everywhere yearning to better its conditions. It is therefore not a ‘necessity’ to be acquiesced in, but a crime to be denounced. And since there cannot be an effect without a cause, nor a sin without a sinner, be it our duty to track the evil to its source, and arraign the guilty actors and customs at the bar of an aroused public opinion.

“But the theory of natural idleness is not sustained by facts. Life itself is lively. If you want an example of perpetual motion, look at the activity of a healthy child, so incessantly striving to do something that all a mother's wit cannot direct and control its energies. A dozen boys come to my door to shovel away the snow when I can give but one the job. A girl of sixteen years often does the work of a whole

family—is wife, mother, daughter, sister, all in one, to help a hard-working father. It is a cruel falsehood to say she prefers vice to working for a living. Society asks ‘Where did she get her clothes?’ Where did the rose get its sweetness, the lily its beauty, gold its fineness? Think how many times the old dress has been turned, inside out and upside down, before it floats along the street, informed with such exquisite grace that handsome men look ugly in comparison! It is not Miss Homer, or Miss Stabbins, or Vinnie Ream, who has achieved most among women in American art; it is the working girl whose skilled labor makes a new dress out of an old one. Idle! she is the only person yet found who can work for nothing and find herself.”

“Tell me not of hard times; I knew working girls in the war times so poor that, having nothing to eat, they lived on the recollection of what they used to eat, and yet found time to attend meetings to free slaves at the south, meetings to free slaves in New England, and always gave something to help on the good work. With hands full of invisible wealth, with sinewy muscles, stalwart frames, and hearts gifted with immortal hope, if in earnest, you will find time and means to give, and glory in a chance to spend and be spent to better the common condition.

“We aim not at a new deal of old political cards, but at fair dealing with just principles. The good Providence which spoke in the Declaration of Independence and the abolition of chattel slavery, now struggles through trades-unions, co-operative societies and uprising woman, to achieve a grander and wider emancipation. As of old redemption came from the bulrushes of the Nile and the manger of Bethlehem, as the slave taught us more statesmanship than senates, more religion than pulpits, so now political wisdom comes from mechanics, working girls and gravel-tossers, to whom Wall street and Washington must one day surrender. Sheltering their sinister designs behind the military renown of Grant, the capitalists, headed by A. T. Stewart, are plotting to control the national election. But the day is past when any man who ignores both labor and liberty can preside over these states. It is not A. T. Stewart, but his coachman, who is to choose the next President. Capitalists may be allowed to ride where labor drives, but can both ride and drive no longer.

“Careful in all our measures and movements to ask, first, what is right, let us strive to make the labor party a living embodiment of better things; to be mindful not only of rights but duties; extend labor-unions and co-operative effort in every direction; seek knowledge, temperance, chastity, wealth; and by the utmost accumulation of culture and resource, be worthy of ourselves and the noble cause it is our privilege to serve.”

WHO WAS JESUS? New York: N. Tibbals & Co., 37 Park Row, New York.

This work contains many novel and ingenious theories, and is characterized by ability and research. The starting point of the inquiry is thus stated in the author's words: “With regard to the Scripture, two methods of interpretation lay open to me as follows: They were the writings of men, like the Iliad, Josephus, or other history: or they were inspired by a higher and supernatural intelligence.” He takes the latter view, believing that from the internal evidence therein contained they can be demonstrated to be plausibly inspired. This evidence is based upon an allegorical interpretation of their contents. This is the soul of Scripture, as the literal interpretation is the body. “The Jews were selected to carry its external symbols, and types, not the inward substance.” “Christ is first found in the first chapter of Genesis, found again continually through the record of four thousand years, until he became embodied in the flesh, in the son of Joseph and Mary, and was called Jesus. The history of three years of his life on earth is related in the Gospels; they, however, like the Old Testament, by their recorded facts, prophetically point to future centuries in somewhat the shape of allegory.”

The author considers that a new translation of the Bible is needed at the present day, as much of the correct interpretation of the spiritual meaning of the Old Testament depends upon the exact significance of the words of the Hebrew Scripture. Of the Septuagint version of Scripture he says: “It is one straining the original Hebrew to the utmost to squeeze out literal and natural historical events, for those men—the seventy-two Jews who made the Greek translation, two hundred and seventy-five years before Christ—never dreamed that Scripture was inspired writing, that the letter was dead, and within it was the spirit that contained the real word.”

He considers the Christian world deeply indebted to

skeptical writers for stirring up a new field of inquiry. Inspiration is thus explained: "Man is dual in his nature—the external or natural man, whose affinities are with matter; and the internal or spiritual, whose affinities are with spirit. If the inspiration comes from the spiritual world, it necessarily comes from spirit, and hence is received by spirit, and is cognizable by the external man, in different degrees, according to his psychological condition respecting the intercourse between his flesh and spirit."

The church was divided into four great spiritual phases—the first including the period up to the flood; the second from the flood to Egypt; the third thence to Babylon, and the fourth thence to the Sabbath of Sabbaths. In each of these days occurred an incarnation of the spirit of God in the persons of Enoch, Moses, Elijah and Jesus; each incarnation being more progressed than its predecessor, until in Jesus, God was fully manifested in humanity. Relating to this subject we quote the following: "Spirit is superior to matter, creates and controls it, and we may infer that the spirit that vitalized these persons was that of the Creator, manifested more completely in Jesus than in his predecessors, for he is said to have been 'the fulness of the Godhead bodily.'"

Philo, Origen and Paul are mentioned as having understood the Bible allegorically; to these might be added the name of another great philosopher, who instituted the science of symbolism.

The reason why these truths are given in symbols and allegories, is stated to be because these are a natural vehicle for the conveyance of ideas, as neither ideas nor the pictures of nature change, as does idiomatic language.

The Gospels are considered to be in a spiritual sense a continuation of the Old Testament. A miracle is defined as an effect of whose cause we are ignorant. "In the Christian dispensation, which is a consummation of all the preceding crises in the church, all of good in its predecessors is restored to health and life; and under the symbolism of the cures by Jesus, the history of this restoration is given." This full restoration is not to be accomplished until the eighth day; we are now in the dawn of the seventh. The Scriptures are not yet understood, and will not be until the eighth day, especially the Gospel of John, which is addressed to an advanced age. In the events of the life of Jesus, the spiritual states of the church are symbolized.

In the treatment of the ethics of Jesus, we find various original remarks, as the following: "The words of Jesus about prayer in your closet only are very explicit. I cannot appreciate public prayers, especially those fine specimens of rhetoric that lead the congregation to remark: 'What a beautiful prayer, how eloquent.' They always sound to me as addressed to the audience who admire them, and if they are, why, of course, they are not intended for the ear of God."

In elucidating the meaning of Luke xiv. 26 the author errs greatly in our opinion, in stating that "the much talked-of mother's love is often pure selfishness." It is misdirected unselfishness.

On marriage we have the following: "The law which obtained among the Jews from Deut. xxv. 5 was enacted at a time when men had departed so far from the real marriage that to apply to them God's ordinance was to cast pearls before swine; hence Moses' law, of which, when presented to Jesus, he said, 'Ye do err, not knowing the Scriptures; for in the resurrection (that is, the day when the true ordinances of God are observed—the kingdom of God) they neither marry nor are given in marriage, but are as the angels of God.' This doubtless means they neither marry nor are given in marriage as you understand it, or as observed on earth; but there is marriage in the kingdom of God. Thus, 'In the sixth day of creation God made man in His likeness, in the image of God created he him, male and female created He them. Gen. 1: 26. I have elsewhere shown that Eve, the life or church, was created, and it is not intended in Scripture to represent Eve as the wife of Adam, but only as the church is the spouse; for it distinctly teaches that when man was created he was created man and wife 'male and female created he them.' Hence we may infer for every man created, a woman is also created, and in the resurrection, man has the woman created by God for him, and does not marry promiscuously in pursuit of the gratification of his appetites as in this world; therefore Paul, in view of the inharmonious character of human marriage, advised against them as much as possible. All truths have their inverted shadows on the earth, and from this comes the free-love doctrine of affinities. The difference, however, between this and the heavenly doctrine of affinity is, that one is an affinity of the flesh, the other of the spirit. I suppose there have been instances of the true marriage in the flesh, wherein

a man gets his own wife; but I presume they are few, for in them there must be a perfect union without a flaw."

The author believes he has discovered a system of chronology in the Hebrew Scriptures; this is used throughout the book, and must be studied if the reader would understand many of its metaphorical interpretations. Much attention is given to the elucidation of the symbolic meaning of various portions of both the Old and the New Testaments—of which our space will not permit us to give examples. There are other interesting features of the work, among which are the Biblical Doctrine of Spirits, Theory of the Rehabilitation of Jesus, and Prophecy of Judgments.

We think a more compact arrangement of the matter, and a less diffuse style in its presentation would have contributed to the interest of the book, and, probably, to the number of its readers.

G. H.

MONEY.

THREE HUNDRED MILLIONS OF DOLLARS SAVED IN SPECIE BY THE MEANING OF A WORD. Letter to Secretary McCulloch from Victor Considerant, formerly member of the National Assembly of France under the Republic, etc. New York News Co., 8 Spruce street. Price, 15 cents.

The word *money* is that of which the above entitled letter treats. It is impossible to exaggerate the importance of this question. Money plays the part in the social body that the blood fulfills in the physical body, and there can be no full development of social life without a free circulation of money, as there can be no health of the body without a free circulation of the blood.

There is a great deal of talk about free trade by so-called philosophers, who sustain a system which should be called freebooting or freedom of the already rich employers of the old world to become richer by supplying other countries with goods whose cheapness means starvation wages for the producer. The first condition for real free trade is free money. What greater opprobrium for a free, self-governing people could be conceived than this failure to supply themselves with a medium of exchange and a measure of values possessing the fundamental and indispensable quality of being fixed and constant like measures of weight, capacities, etc.? Up to the present time our money has not only been as bad as possible, owing to its continual fluctuations, but it has been very costly. In this letter Mr. Considerant explains so clearly that any intelligent child of twelve can understand it the whole philosophy of money, and shows us how we may have the best, cheapest and freest currency—a system not possible in any monarchy or despotism, but thoroughly appropriate to a free people. If only one of the great parties had sense and virtue enough to make free money a plank in its platform, it would be saved. But the republican party inherit the cowardice that cursed the old whigs, and are ashamed of their best men and ideas, are more afraid of their being called radical than of playing fast and loose with principles they profess to believe in. The democratic party, on the other hand, were never democratic except in name, unless to get and keep power by pandering to the slaveocracy of the south and the allied rumourocracy of the north, be democratic. How long, oh Lord! how long before we shall have a new party whose fundamental principle will be justice to all? I wish all the inhabitants of our broad land could read and ponder Considerant's letter, that they might see the difference between the work of a constructive thinker and maker, and the patching of the conservative tinkers and make-shifts we are accustomed to meet with.

F. S. C.

In Magazines we have the *Northern Monthly* and *Public Spirit*, the latter literally a red republican as to cover, but interiorly it claims neutrality in politics and religion, the only two questions really on which it is a sin that hath never forgiveness for an editor to have opinions. Its articles are well and ably written, on subjects generally well chosen, and on the whole, there seems no reason why the *Public Spirit* should not only secure a most extensive patronage, but, better still, deserve it too. Three numbers only have appeared. That for May contains besides two or three serials continued and short articles, A Plea for Perseverance, Co-operative Homes, Madame de Sevigne in Brittany, Igoon—the Chinese on the Amoor, A Chapter on Suicides, and A Few Plain Words on Woman's Rights. The latter is connected to several well-known women, two of them connected with "THE REVOLUTION," and will probably be seen in whole or liberal extracts in our columns so soon as space will permit. *Public Spirit* is published at 37 Park Row, by Le Grand Benedict. Single copy 25 cents.

The *Ladies' Repository and Religious Magazine* for May has an excellent article by Mrs. Livermore, entitled After the Battle of Fort Donelson; and throughout it sustains its well-earned reputation. Some of its poetry could be better; would perhaps be better done in prose. A good deal of the magazine and newspaper poetry recalls the story of a preceptor returning a composition to a pupil with the remark that it contained a few errors, but the principal one was that every line began with a capital letter. But, said the pupil, does not poetry always so begin the lines? O, it is poetry, said the teacher! Well, I had not discovered that. Yes, sir, you are right if it is poetry. The literature of the Universalists is doing much to preserve the denomination from sectarian bigotry and bitterness. They already nobly recognize the full equality of women in the pulpit and at the sacramental altar.

WOMAN SUFFRAGE IN CALIFORNIA.

THE cause of woman suffrage is well sustained on the Pacific Coast by Mrs. Laura de Force Gordon. We very gladly give space to the following extract of an address of hers, recently given in Sacramento, as it comes to us in the *State Capital Reporter*. There was a good attendance, including many legislators :

Mrs. Gordon, in commencing her remarks, referred to the great importance of the subject on which she was about to treat. The work of reconstruction was going on, and absorbed the public attention, and at the foundation of the whole agitation lay the question of suffrage. She desired the women present to consider themselves classed with minors, idiots and criminals, and those who were held to be incapable of exercising civil rights. According to Jefferson, a republican form of government was based on the will of the governed. It was proper, in this connection, to consider the powers and qualifications, the nature and character of those who by the elective franchise governed those who are governed. Washington had declared that knowledge was one of the essential qualifications for self-government. It had been held that the late war was the result of the institution of slavery, but she held that there was an innate error in our political system, so far as the elective franchise was concerned, which would have tended strongly toward dissolution even though no such system as slavery had ever existed. The extension of this right to the ignorant rabble—to those who were not qualified to exercise it—was the error which must inevitably lead to disastrous results. The speaker then referred to statistics to show that in 1860 one-twelfth of the people of the United States could not read or write, the pro rata being much greater than at the date of any previous census. With the emancipated slaves who could not read or write there were 5,000,000 of people. A great deal of effort had been expended among men in combating each other's political opinions to no good purpose. We now stand before the world a broken and disunited people, as far from union as ever we were. What have legislators done except to tax and oppress the people? At present there are probably in the United States about 40,000,000, of whom 5,000,000 could not, and 35,000,000 could read and write. Now, why should not the millions of intelligent women of the country exercise the right to vote? Was there not at least as much reason for this proposition as the Republican party constantly urged in behalf of ignorant negroes voting? Let women vote and let them represent their constituents on the floor of Congress. There were 9,000,000 intelligent women in the United States. Let them vote, and see whether the country would be ruined thereby. It was urged on every hand that they were ignorant of the affairs of government. Would men deny that their wives and daughters were as capable of judging intelligently and wisely in politics as the negro? If they did, the shame for the husband or father. They had controlled the legislation which led to this state of affairs, and if this was the result, how great was the shame and the responsibility of those who held the power. If women had been granted the right to vote two years ago, the President and Congress would not have wasted all this time in useless wrangling and foolish legislation. The speaker ventured the prediction that, before the question of reconstruction was finally settled, the right of suffrage would be extended to women, and the country would reap the benefit of the change. Men in office, and in positions of power and control, were too apt to sacrifice their own convictions, and yield to the party spirit of those who had elected them. We should have representative men in power who would aim at the good of the

community, and not at selfish aggrandizement. It might be argued that by the adoption of the educational qualification many good but ignorant men, who now vote, would be disfranchised. Let not this argument have weight in the face of the fact that millions of educated women were already disfranchised. Let free schools be established throughout the South, and then there would be no excuse for ignorance. Let the educational principle be adjusted, and then white men and white women, and black men and black women, who are qualified to do so, would vote and control the country. A government in which there was taxation without representation was a mockery—at variance with the Declaration of Independence and the Federal Constitution. Government had no right to tax woman without giving her a voice in the affairs of government. The speaker would make no apology to the husbands present for saying to the wives present that they were mere chattels under the law of the land. Her person, her wardrobe were his property. In signing her marriage contract, she signed away all her rights. When abused by her husband, should she attempt to escape, he could follow her, point her out to an officer of the law, could have her arrested and restored to his custody. Let women vote, and these evils would be corrected. Require all voters to be able to read and write, and wiser legislation would prevail. These suggestions were made for the consideration of the legislators present. In Mexico an instance might be seen of ignorant people trying to govern themselves. It was said that the negroes of the South required the elective franchise to enable them to protect themselves. The women of the country required the same right for the same reason. All prejudice should be thrown aside against both color and sex. Let the Constitutions of the several States be amended so that white and black, red and yellow, of both sexes, can exercise their civil rights. To do this would be only consistent with true democracy and true republicanism. Then, and not till then, would we occupy the true basis. The speaker would not pander to party feeling. She was disgusted with all parties except the woman's party. The idea of woman's suffrage could not be ridiculed down, or argued down, but must finally triumph.

AN EXCESSIVELY RELIGIOUS COMMUNITY.

We have before us, says the San Francisco *Banner*, the *Ardrossan and Saltcoats Herald*, of Scotland, the land of the most bigoted phase of Presbyterianism; and here is what they say of themselves in the above-named journal:

Many charges have been made against Scotland; it seems almost supposed to be her place to bear the buffet of her richer neighbor; but what has she got to say to this new thing often found in the chafing Englishman's mouth—that, of all the nations in Europe, her rural districts have by far the largest number of bastard children! A pretty ornament that, isn't it, in Scotia's bonnet?

Here are the figures. In Sweden, which is taken as a type of the other continental countries, there were in 1862 (the last date recorded), six illegitimate births in every hundred; in England, according to the last returns (which, however, are slightly defective), there were also six illegitimate births in every hundred; while in Scotland (the land of our birth and of our love), there were ten in every hundred, and a ten years' average showed the proportion of nine!"

INTERESTING FACTS.

Glass windows were used for lights in 1180. Chimneys first put up to houses in 1236. Tallow candles for lights 1290. Spectacles invented by an Italian in 1249. Paper made from linen, 1302. Woolen cloth made in England, 1341. Art of printing from movable type, 1440. Watches first made in Germany, 1447. Telescopes invented by Porta and Janson, 1590. Tea first brought from China to Europe in 1601. Circulation of blood discovered by Harvey in 1610. Newspaper first established in 1629. Pendulum clocks first invented in 1639. Barometer invented by Torricelli in 1653. Steam engine invented in 1649. Bread made with yeast in 1650. Cotton planted in the United States in 1759. Fire engine invented in 1685. Stereotyping invented in Scotland in 1785. Telegraph invented by Morse in 1832. The first daguerreotype made in France in 1839.

FINANCIAL PROBLEMS.

NO. III.

To the Editors of the *Revolution*:

In an article on resumption, April 16th, it was proposed to reduce all our currency debts to their gold price (not changing values), and that our legal tenders should be placed on compound interest, at six per cent. at this price until they could be paid or converted with all other such debts into five per cent. gold consols.

It is believed that we might safely and honestly say, that we would fix a price upon our 5-20's equal to the highest they have sold for in gold, and that this should be the rate at which we would pay them in specie, or its equivalent, or that we would give in exchange a five per cent. consol with interest, payable abroad as well as at home, quarterly if preferred. I believe that in case of resumption such as has been proposed, means could be had on such bonds sufficient to take up all our 5-20's, and thus at least save one per cent. on our interest, even if we should be so liberal as to pay the principal in full.

The experience of Massachusetts in raising four millions of dollars on sterling bonds thirty years since for the Western Railroad, and offers recently made for a new loan, show that the true policy of all large borrowers, is to go to large markets and make terms with the lenders at their own doors.

We purchase merchandise abroad, and consider it no derogation from our dignity to make our payments there.

The country comes to the cities to purchase and to borrow, and this is in accordance with the natural laws of trade, which neither nations nor individuals can afford to disregard.

There is ample capital abroad seeking investment at low rates, and we have opportunities without limit for using this profitably, and therefore ought without hesitation to avail ourselves of all we can obtain.

There is no nation on the globe, not even England, which ought to have so good credit as our own; and I believe when we come to learn some truth in relation to the management of our finances, and have established a really sound national system of banking by which we can keep up our relations abroad, there will be no difficulty in borrowing all we want, or in producing the means required for interest, and, if desired, the payment of principal also.

Having disposed of our public debt, including the legal tenders, and called in all the existing national bank notes, we shall be left without what is called our currency, and it will be asked, what next?

I reply, that it is proposed, as was stated at the close of my first article, to supply a better and cheaper currency than the world has ever yet enjoyed, and that this shall not only be national, but international.

Not only shall the people of this country have a bank-note currency equally good at all points in its extreme length and breadth, but they shall have notes which are convertible into specie or its equivalent at the natural trade centres towards which they always flow, and also redeemable at par in London, or Paris, or Frankfort. All this is easier to be done now than it was for banks in New England to redeem in Boston, under the old Suffolk Bank system, for a long time after that admirable system was contrived, and in spite of determined opposition from the country banks, adopted, and kept up for more than forty years, until rendered useless by the unwise action of Congress in creating the existing non-redemption monopoly.

What we require of a bank-note currency is, that it shall be absolutely convertible, at the will of the holder, into specie or its equivalent, at the point where he desires to use it in making his purchases or paying his debts.

To secure this result, I propose that there shall be no notes issued by institutions or individuals unless there is first placed in the control of the government, either general or state, which supplies the notes, an amount of valuable, productive property in addition to and not as part of the working capital sufficient to make it certain that this condition of per cental redemption shall always be complied with, so that the holder of the notes can suffer no loss or delay. The working capital of the bank is not to be used for purchasing bonds, or other property to be lodged as security, but kept invested in short date business paper which is the representative of merchandise, and will mature in time to meet the obligations of the bank as they come in for redemption.

There should also be a reasonable tax on the circulation paid by the bank to the public treasury, and beyond this no interference as to amount of specie on hand, rate of interest, or other matters of detail which constantly change. It is not apparent that Congress or any other body of men can determine how much capital or

bank note currency the country requires, nor that any legislation can prevent the establishment of banks which can loan capital and issue checks, which last have all the value or purchasing power belonging to the best bank note.

It must be remembered, in all these discussions, that bank notes, legal tenders and specie combined, are only the small change used in commerce, which is mainly carried on by means of drafts, bills of exchange, checks and transfers of credit, which are the real currency of the world.

We have been accustomed to make too much account of what is called currency, attributing to it powers which properly belong to the other larger forms of paper, and have consequently reached very strange conclusions.

Finally, we demand that Congress shall first secure a uniform international coinage, and then, equally as it can be by very simple means, an international bank note currency, always sufficient for our purposes, and yet never redundant in amount, or questionable as to convertibility. When this has been done, we shall demand another step equally important.

D. W.

THE Washington papers say a colored gentleman, Mr. Langston, of Ohio, has been admitted into the gallery of the Senate during the trial of the impeachment. He is said to be an able lawyer and a fine orator, and Chief Justice Chase gave him a floor ticket, but he preferred one for the gallery. Such a man may be in the Senate, in a few years.

We have a lady in New York, it is said, aged twenty-five, who now enjoys the privilege of a fourth husband, having been three times divorced since she was eighteen. When the said lady becomes a woman she will be wiser than all this.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe*—Gold, like our Cotton, *FOR SALE*. *Greenbacks for Money*. *An American System of Finance*. *American Products and Labor Free*. *Foreign Manufactures Prohibited*. *Open doors to Artisans and Immigrants*. *Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping*. *New York the Financial Centre of the World*. *Wall Street emancipated from Bank of England, or American Cash for American Bills*. *The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco*. *More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices*. *Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor*. *If Congress Vote One Hundred and Twenty-five Millions for a Standing Army and Freedman's Bureau for the Blacks, Cannot they spare One Million for the Whites?*

THE REVOLUTION.

N. O. XVII.

To our Servants at Washington from the People at Home.

MR. McCULLOCH AND THE TREASURY DEPARTMENT
RING OF GOLD-GAMBLERS AND STOCKJOBBERS.

The Ring has closed up all its shorts in New York Central, other stocks and Government bonds, and has now "gone long" on everything. Money has been made easy and Mr. Van Dyck, the Assistant Treasurer of New York, is a buyer of 7-30s at 1074, which he refused to buy at 105½ a few weeks since when the Treasury Department clique were "bears" and wanted tight money and a stock panic. This periodical "milking the street" by the Ring

has become a fixed institution in Wall street, so that all the 'cute operators keep friends with the Treasury Department. It is the road to fortune, and to go against these public plunderers is the road to ruin.

THE PROGRAMME OF THE RING.

The Department is to disburse liberally and to place the public money on deposit in Jay Cooke's Washington Bank, the First National, and other favored institutions, so that the Ring may have the use of the people's money to buy government bonds and stocks to as great an extent as possible to hold for the inevitable advance in prices coming naturally in May, but which they will adopt means to increase to as much too high a figure, as Mr. McCulloch's contrary policy the last month made prices too low. Thus the Ring will make money at the expense of the people by the upward turn in the stock market, as they have done the last few weeks by the downward turn.

THE PEOPLE'S MONEY DEPOSITED IN NATIONAL BANKS.

The pet banks have had the use of the following currency from Mr. McCulloch without interest in the undenoted months of 1866 and 1867, according to an official report, making an average of over \$27,000,000 :

1866.	1867.
July.....\$34,167,341	March.....\$26,403,388
August.....36,937,415	April.....24,851,746
September.....32,650,960	May.....23,366,908
October.....31,084,405	June.....24,937,552
November.....27,912,177	July.....26,113,956
December.....24,097,503	August.....28,380,491
1867.	September.....21,373,125
January.....23,764,516	October.....23,651,043
February.....26,845,060	

Jay Cooke & Co.'s bank, the First National of Washington, of which H. D. Cooke is President, had the following sums of the people's money free of interest, making an average of \$1,477,086,054 :

1866.	1867.
July.....\$792,048 35	March.....2,306,461 24
August.....704,288 28	April.....866,444 91
September.....616,517 47	May.....513,811 40
October.....574,676 57	June.....756,745 00
November.....2,806,838 19	July.....356,390 24
December.....6,155,801 09	August.....830,735 22
1867.	September.....744,274 58
January.....1,685,619 37	October 1st....1,322,140 50
February.....2,601,092 36	

The Comptroller of the Currency in his last annual report makes the following statement of this First National Bank of Washington :

Individual deposits.....	\$915,328 48
United States deposits.....	884,497 12
Deposits of U. S. disbursing offices.....	6,250 00

Total deposits.....	\$1,806,075 60
U. S. bonds deposited to secure deposits.....	\$450,000 00

The Corn Exchange National Bank of Philadelphia as follows :

Individual deposits.....	\$1,122,623 78
United States deposits.....	257,238 45

Total deposits.....	\$1,379,892 23
U. S. bonds deposited to secure depositors.....	\$250,000 00

This bank of Jay Cooke's is within a short distance of the United States Treasury at Washington. Why is the people's money not placed there?

The Corn Exchange National Bank of Philadelphia, of which United States Senator Cattell is President, enjoyed the use of the following sums :

1866.	1867.
July.....\$120,479 83	April.....\$141,976 42
October.....113,659 86	July.....362,962 04
1867.	October.....367,965 69
January.....115,935 23	

Last January the House of Representatives passed a bill prohibiting the depositing of government money in a National bank within fifty miles of a Sub-Treasury, but it was killed in the Senate Finance Committee, by Senator Cattell. Why? What can Mr. McCulloch and the Senate answer to this question?

Talk among the Brokers in Wall Street.

The talk among the brokers is the change that has come over the spirit of the dream in the

ENGLISH LORD AND THE BEARS who have all turned bulls now, and

ARE PRAISING VANDERBILT and his railway management as the best ever seen in the United States. The bears having

FAILED TO PRODUCE THE PANIC they expected, have

NOW GOT THE ENGLISH LORD to say that there is sure to be a terrible smash in the Stock Exchange some time or other, it may be one, two or three years, they and the

ENGLISH LORD CAN'T EXACTLY SAY WHEN, but it will be some time or other sure, and

JACK BUNSBY THEY QUOTE as authority for this wonderful opinion. The talk is that

UNCLE DANIEL WILL RIP UP ELDREDGE AND THE ERIE DIRECTORS, that he goes in for making chips, and has the chips, and will win his points, and

THE CHIPS WITH VANDERBILT to back him. The talk is that

BOODY, PRESIDENT OF THE TOLEDO AND WABASH company is the strongest man in the Erie crowd now, and that

UNCLE DANIEL AND VANDERBILT are trying to get him to leave them, that the Vanderbilt pay

HAS BEEN BUYING TOLEDO AND WABASH to get control of that road and

TURN AZARIAH BOODY OUT. The talk is that Vanderbilt and Drew have combined to make a

HARLEM SQUEEZE IN NEW YORK CENTRAL AND ERIE, AND THAT TOLEDO AND WABASH

will be run up very high before they have done with the fight; that the Commodore has made up his mind to make Toledo and Wabash the continuous Western Connection for New York Central and let Erie go until the new election for directors. The talk is about the

OLD BOARD OF BROKERS fraternizing with the open board, and outvoting the old fogies who were ruining the business of the board; that the

OPEN BOARD NOW HAS MORE CAPITAL AND BUSINESS

than the old board, and its arrangements for business are better and more popular. The talk is about

PACIFIC MAIL AND WHERE IS IT going to, up or down; that the ring of the old stock-jobbing directors is short of the stock and will make a

terrible exhibit next quarter day; that they will never rest till the

STOCK IS RUN DOWN TO 50.

The talk is about the

GRAND DUTCH-88 BUYING 7 30'S AT 107 $\frac{1}{4}$, when he would not buy them at 105 $\frac{1}{2}$ to stop the money stringency when the people wanted the chips. The talk is all about

M'CULLOCH AND HIS STOCK-JOBBERING POLICY, AND HOW JAY COOKE & CO. WORK THE TREASURY DEPARTMENT

to suit themselves, and now that they are bulls in Government's, how easy and

PLEASANT M'CULLOCH MAKES EVERYTHING. The talk is about the Germans going into 7-30's and 10-40's. What does it all mean?

ARE JAY COOKE & CO. GOING to make a corner in Governments? The talk is about

CONSOLIDATED GREGORY AND ITS EXHIBIT at the stockholders meeting last week, when the report showed they had a debt of \$30,000, represented by

30,000 OLD UMBRELLAS

which had been used by the miners to keep themselves dry and cool when working in the mine, but the directors assured these

CONFIDING CONSOLIDATED CONSTITUENTS that it would be all right if they would only buy \$100,000 of bonds and give them the chips; that with

20,000 MORE OLD UMBRELLAS they could keep 20,000 more men at work protected from the rain in the rainy season, from the sun in the sunny season, and from

DIVIDENDS IN THE DIVIDEND SEASON, and this latter they were willing to guarantee. The question is, will the Consolidated Gregory Capitalists see it thus?

DE COMEAU SAYS THE MINING BOARD is a great institution, and has not got pluck enough either to buy or sell. The talk is that the real mining interests of the country were never better, and that

NORTH CAROLINA, VIRGINIA, AND THE SOUTHERN mines with their cheap labor are going to be most profitable for capital to go into. The talk is that when the

SUMMER RESULTS OF MINING are seen, then

SPECULATION WILL SET INTO THE MINING BOARD again and there will be lively times. The talk is about the rush of investors into the

BONDS OF THE CENTRAL AND UNION PACIFIC RAILROADS,

that both companies sell their bonds as fast as they are allowed to issue them, and that those who buy now will

MAKE A FIVE PER CENT. PROFIT, because they will be advanced again one of these days. The talk is about

CHICAGO AND NORTH WESTERN, that a move will soon be made in the common and preferred stocks, which will

WAKE UP THE WHOLE MARKET, and that Vanderbilt and Drew will run this

NEW YORK CENTRAL, ERIE AND TOLEDO AND WABASH

all at the same time, so as to kick up a furore of speculation like 1863 and 1864 all over the country. The talk is that

TONY MORSE IS GOING to have a hand in again and that the

CLIQUE LEADERS OUGHT TO HAVE HAD him in with them before. The talk is that

TONY MORSE IN "THE REVOLUTION" NO. 10,

MARCH 12, FORETOLD

all about the late tumble in the stock market, in his letter to

NAPOLEON BURE, THE SECRETARY of the Noble and Ancient Society for the Centralization of the Greenhorn's Spondulix, when Tony told them that

"THE JIG WAS UP FOR THE BULL CLIQUES AND SELLER SIXTY WAS THE TICKET."

Sure enough

M'CULLOCH WITH HIS SELLING GOLD, and not buying 7-30's, and his stringent money market worked things

JUST AS TONY MORSE SAID.

Is Tony in the

M'CULLOCH STOCK-JOBBERING RING?

It looks suspicious. Seller Sixty on March 12 was the

M'CULLOCH JAY COOKE TICKET

and the question is

DID THEY GIVE TONY MORSE

the key to the market then, or how did he strike it so close? Tony must be watched. The talk is that the

CHRONIC BEARS OF THE OLD BOARD

are not covered yet, and they swear this is all a sham rise and there will be a smash yet. The talk is all about

GLORIOUS OLD BEN WADE,

and everybody, democrats and republicans, all want him in Johnson's place to make things pleasant by kicking out

M'CULLOCH

and stopping his British financial policy of stringent money markets and making his friends

JAY COOKE & CO. AND THE RING RICH

and the people poor by

HIS STOCK-JOBBERING TRICKERY.

The talk is that this summer is going to be the most lively for

STOCK AND LAND SPECULATIONS

we have had for some years, and everybody will go in to make money the best way they can. The talk is about

GEORGE FRANCIS TRAIN'S WESTERN LANDS

and the enormous fortunes that are making in the west by the

RISE IN REAL ESTATE

along the line of the

UNION PACIFIC RAILROAD.

The talk is that a

LAND FEVER GREATER THAN

in 1836, is sure to set in very soon, and keen capitalists are buying everything that offers anywhere along the line of the Union Pacific Railroad.

T. C. DURANT IS OUT THERE

now, prospecting, in the

ROCKY MOUNTAINS FOR MINING PROPERTIES.

The

UNION PACIFIC RAILROAD DIRECTORS

are going to be the millionaires and rulers of the country, along with

JAY COOKE & CO. AND THE NATIONAL BANK MEN.

They have all their own way at Washington, and the

SECRETARY OF THE INTERIOR AND THE SECRETARY OF THE TREASURY ARE THEIR MEN.

It is a great country, and can stand a

GREAT DEAL OF PLUNDERING,

so let everybody that can, go in with Sweet William for the chips, and the people's chips are as good as any other man's chips, and have no tangible owners when they are lying round loose in Washington or elsewhere. To go in, boys, the dear people pay and are willing and rather like to be swindled by somebody or other; they have got used to it, being robbed by government officials, whiskey rings, Treasury Department rings and so forth, that it comes kind of natural to the

DEAR PEOPLE TO BE SWINDLED.

Make hay while the sun shines and the people are snoozing, but when they wake up, look out and clear.

THE MONEY MARKET

is easy at 6 to 7 per cent. and the banks are gaining currency every day. Discounts are easy at 7 to 8 per cent. for prime business paper.

The following is a statement of the changes in the New York city banks compared with the preceding week:

	April 18th	April 25th	Differences.
Loans,	\$254,820,988	\$252,314,617	Dec. \$2,596,369
Specie,	16,776,642	14,934,547	Dec. 1,842,095
Circulation,	34,218,581	34,227,624	Inc. 9,043
Deposits,	181,823,523	180,307,469	Dec. 1,515,000
Legal tenders,	50,833,660	53,866,757	Inc. 3,033,097

THE GOLD MARKET

was weak and declined to 138 1/2 but afterwards rallied on the break in exchange and was firm at 139 on Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 18,	138 1/2	138 1/2	138 1/2	138 1/2
Monday, 20,	138 1/2	139	138 1/2	139
Tuesday, 21,	138 1/2	139 1/2	138 1/2	139 1/2
Wednesday, 22,	139 1/2	140 1/2	139 1/2	139 1/2
Thursday, 23,	140 1/2	140 1/2	139 1/2	140
Friday, 24,	140	140	139 1/2	139 1/2
Saturday, 25,	138 1/2	139 1/2	138 1/2	139
Monday, 26,	138 1/2	139 1/2	138 1/2	139

THE FOREIGN EXCHANGE MARKET
had a sudden break owing to the pressure of sales by Brown Brothers & Co., who lowered their rate for sterling sixty-day bills from 101 1/2 to 110 and their bills were offered at second hands for 109 1/2. The quotations are prime sterling 60 days 109 1/2 to 110 and eight 110 1/2 to 110 1/2. Francs on Paris prime long 515 to 512 1/2 and short 512 1/2 to 510.

THE RAILWAY SHARE MARKET

is active and buoyant throughout the whole list. Toledo and Wabash is now considered one of the Vanderbilt stocks along with New York Central, Erie and Cleveland and Toledo. Pacific Mail is raised to sell upon by the company's stock-jobbing ring of the old directors, who are bears in the stock. The Express Company's shares are heavy and declining. Adams made a loss it is said of \$750,000 in the Erie accident by the burning of a car. Canton is strong and advancing. The general market closed strong.

Musgrave & Co., 19 Broad street, report the following quotations:

Canton, 49 to 49 1/4; Boston W. P. 19 to 21; Cumb. Coal 30 to 33; Wells, Fargo & Co., 28 1/2 to 29 1/2; American Express, 62 1/2 to 63 1/2; Adams Express, 63 1/2 to 63 1/2; United States Express, 63 to 63 1/2; Merchants Union Express, 33 1/2 to 33; Quicksilver, 26 1/2 to 26 1/2; Marietta, 5 1/2 to 7 1/2; preferred, 11 1/2 to 12 1/2; Pacific Mail, 93 1/2 to 94; Atlantic Mail, 31 to 34; W. U. Tel, 37 to 37 1/2; New York Central, 198 1/2 to 129; Erie, 72 to 72 1/2; preferred, 74 to 75; Hudson River, 139 1/2 to 139; Reading, 91 1/2 to 81 1/2; Tol. W. & W., 52 to 53; preferred 71 1/2 to 74; Mil. & St. P., 63 1/2 to 64; preferred, 76 1/2 to 76 1/2; Ohio & M. C. 31 1/2 to 31 1/2; Mich. Cent. South, 89 1/2 to 90; Ill. Central, 143 to 145; Cleveland & Pittsburgh, 83 1/2 to 84; Cleveland & Toledo, 106 1/2 to 106 1/2; Rock Island, 93 1/2 to 93 1/2; North Western, 62 1/2 to 62 1/2; do. preferred, 75 1/2 to 75 1/2; Ft. Wayne, 104 1/2 to 104 1/2.

UNITED STATES SECURITIES

are active and buoyant. The demand for investment and speculation is greater than at any previous period of the year. In 7-30's and 10-40's there is a strong movement. The bonds of the Central Pacific and Union Pacific Railroads are selling rapidly to investors.

Fisk & Hatch, 5 Nassau st., report the following quotations:

Registered, 1881, 112 1/2 to 113; Coupon, 1881, 113 1/2 to 113 1/4; 5-20 Registered, 1862, 104 1/2 to 105 1/2; 5-20 Coupon, 1862, 112 to 112 1/2; 5-20 Coupon, 1864, 110 1/2 to 110 1/4; 5-20 Coupon, 1865, 110 1/2 to 110 1/2; 5-20 Coupon, Jan. and July, 1865, 108 1/2 to 108; 5-20 Coupon, 1867, 109 1/2 to 109 1/2; 10-40 Registered, 102 1/2 to 102 1/2; 10-40 Coupon, 102 1/2 to 102 1/2; June, 7-30, 107 1/2 to 107 1/2; July, 7-30, 107 1/2 to 107 1/2; May Compounds, 1864, 118 1/2; August Compounds, 117 1/2; September Compounds, 117; October Compounds, 116 1/2.

THE CUSTOMS DUTIES

for the week were \$2,255,530 against \$2,534,582; last week \$2,237,616, and \$2,516,928 for the preceding weeks.

The imports of merchandise for the week were \$5,556,564 against \$4,660,458, \$5,452,297, \$5,601,225, and \$5,297,173 for the preceding weeks. The exports, exclusive of specie, were \$4,111,405, against \$3,013,397, \$4,731,689, \$3,906,447, and \$1,946,376, for the preceding weeks. The exports of specie were \$1,87,291, against \$1,625,498, \$891,907, \$1,281,652, and \$556,675 for the preceding weeks.

OUR AGENTS.

Mrs. P. M. KELSEY, 329 Hudson st., N. Y. City.
C. A. HAMMOND, Peterboro, N. Y.
Mrs. O. SQUIRES, Utica, N. Y.
Mrs. M. A. NEWMAN, Binghamton, N. Y.
Miss MARIA S. PAGE, Lynn, Mass.
JESSIE R. TILTON, Worcester, Mass.
Mrs. J. A. P. CLOUGH, Providence, R. I.
Mrs. E. P. WHIPPLE, Groton Bank, Conn.
Mrs. R. B. FISCHER, 929 Washington st., St. Louis, Mo.
Mrs. M. H. BRINKERHOFF, Utica, Mo.
Mrs. E. A. KINGSBURY, P. O. Box 117, Cincinnati, Ohio.
Mrs. L. C. DUNDORE, Baltimore, Md.
Miss CLAIR R. D'EVERE, Newport, Maine.
Mrs. H. M. F. BROWN, Chicago, Ill.
Mrs. G. L. HILDERBRAND, Fond Du Lac, Wis.
Mrs. J. A. HOLMES, Washington, D. C.
Mrs. R. S. TENNEY, Lawrence, Kansas.

Mrs. GEO. J. MARTIN, Atchison, Kansas.
Mrs. GEO. ROBERTS, Ossawatomie, Kansas.
Hon. S. D. HOUSTON, Junction City.
Mrs. LAURA A. BERRY, Nevada.
Mr. J. BURNS, No. 1 Wellington Road, Camberwell, London, England.

CLOTHING! CLOTHING! CLOTHING!
Our stock for the present season is of unparalleled extent and variety in both MEN'S AND BOYS' CLOTHING. Persons at a distance can obtain perfect fitting garments from us, with certainty and dispatch, by the aid of OUR NEW RULES FOR SELF-MEASUREMENT, Rules and Price-List sent by mail on application. FREE MAN & BURR, Clothing Warehouse, 124 Fulton and 90 Nassau Sts., N. Y.

THE POLICIES

OF THE

AMERICAN

POPULAR LIFE INSURANCE CO.

419, 421 BROADWAY, N. Y.,

ARE THE

BEST NEW YEAR PRESENTS

FOR A WIFE, FOR A FAMILY,

FOR A DAUGHTER, FOR A SON,

FOR YOURSELF.

For a wife or Family a whole LIFE POLICY is the best thing possible.

For a Daughter or Son an ENDOWRY POLICY is the most desirable, as it is payable at marriage or other specified time.

For one's own self the best New Year treat is a LIFE RETURN ENDOWMENT POLICY, which is issued only by this Company; it gives the person a certain sum if he lives to a specified time, or to his heirs if he decease before, with the return of the Endowment Premiums with interest. It therefore truly combines all the advantages of Insurance and a Savings Bank, which has not before been done.

FISK AND HATCH,

BANKERS AND DEALERS IN

GOVERNMENT SECURITIES,

NO. 5 NASSAU STREET,

BUY AND SELL AT MARKET RATES,

ALL DESCRIPTIONS

OF

UNITED STATES SECURITIES,

and give especial attention to the conversion

SEVEN-THIRTY NOTES

INTO THE

NEW FIVE-TWENTY BONDS OF 1865 AND 1867.

Holders of the Sixes of 1861, and Five-twenty Bonds of 1869, and May 1, 1865, may now realize a liberal difference by exchanging them for the new 5-2's of 1865-7. We are prepared to make these exchanges upon the most favorable terms.

Deposits received and collections made.

FISK & HATCH, No. 5 Nassau street.

BANKING HOUSE

OF

JAY COOKE & CO.,

No. 20 WALL ST., COR. OF NASSAU ST., NEW YORK.
We buy and sell at the most liberal current prices and keep on hand a full supply of

GOVERNMENT BONDS OF ALL ISSUES,

SEVEN-THIRTIES,

AND

COMPOUND INTEREST NOTES,

and execute orders for purchase and sale of

STOCKS, BONDS AND GOLD.

We have added to our office a Retail Department, for the accommodation of the public demand for investment in and exchanges of Government Securities, the purchase GOLD and INTEREST COUPONS, and the sale of INTERNAL REVENUE STAMPS.

SEVEN-THIRTIES CONVERTED INTO FIVE TWENTIES AT THE MOST FAVORABLE RATES.

JAY COOKE & CO.

The Revolution;

THE ORGAN OF THE
NATIONAL PARTY OF NEW AMERICA.

PRINCIPLE, NOT POLICY—INDIVIDUAL RIGHTS AND
RESPONSIBILITIES.

THE REVOLUTION WILL DISCUSS:

1. IN POLITICS—Educated Suffrage, Irrespective of Sex or Color; Equal Pay to Women for Equal Work; Eight Hours Labor; Abolition of Standing Armies and Party Despotisms. Down with Politicians—Up with the People!
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